THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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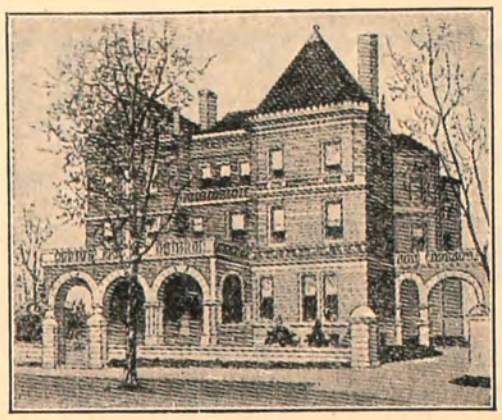

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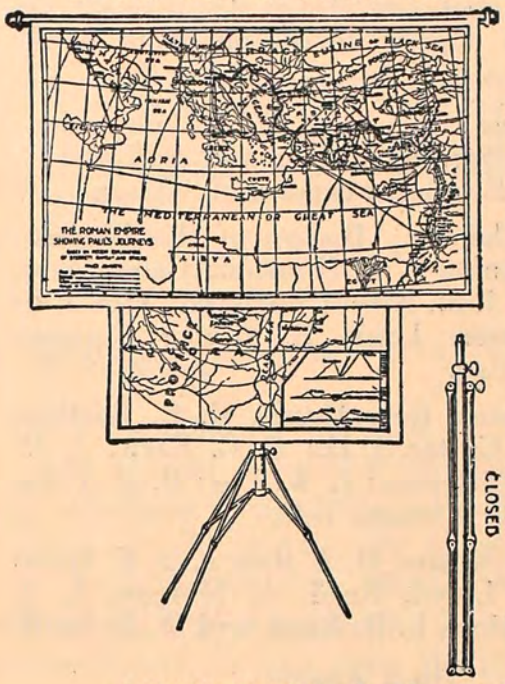

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Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

In one of his many delightful essays, Hamilton Wright Mabie speaks of New Year's Eve. "New Year's Eve is like every other night; there is no pause in the march of the universe, no breathless moment of silence among created things that the passage of another twelve months may be noted; and yet no man has quite the same thoughts this evening that come with the coming of darkness on other nights. The vast shadowy stream of time sweeps on without a break, but the traveller who has been journeying with it cannot be entirely unmindful that he is perceptibly nearer the end of his wanderings."

In a certain sense the selection of the first of January as the beginning of a New Year was arbitrary. Many feel that the old way of beginning the New Year with the Spring solstice, when nature is awakening and putting on a new life, is a more appropriate time than the present cold and frozen first of January. However, the latter time is the beginning of the triumph of light over darkness, in the lengthening of every day. The climax will not be reached until the Summer solstice, June 21st, but each day is a progression of light and the disappearance of darkness. That is a hopeful way to begin a New Year.

Janus was the two-faced god, and as we stand at the beginning of the year, and the month that bears his name, it is appropriate to look both backward and forward.

The past year brought us many things for which we are devoutly thankful. We have not had a better Lent, Holy Week and Easter for many years. Almost every Parish has reported larger Easter Communions than in the past.

There has been awakened in the Church a deeper spirituality. Men are feeling more and more that the world needs the Church and that it is its message and work alone that can save the world. More and more we realize that the trouble with the world is not economic but moral. Its correction will not be by peculiar and unheard of legislation, but by sending into the world men of pure moral character, where neither greed nor self-seeking predominate.

Dr. Ellis calls our attention to the fact that the dramatization of "The Mutiny on the Bounty" ends very unhappily. The cruel and unfeeling Captain is justified and we hear nothing of what became of the crew that stole the ship. On Pitcairn Island, where they settled, the commingling of the civilized with the uncivilized brought about the lust and crime and sickness that generally result from such a condition. One of the English sailors, however, discovered on the boat a copy of the Scriptures. Reading it, he was convinced that the book contained the true rules of life and established its morality as the rule of the Island. A century after, someone visited Pitcairn Island and found a virtuous and upright people.

In the Church this great thought has become an active power. What is called "The Forward Movement" is not simply for the advancement of the Church's work, but for the conversion of the world to its great ideals. Its primary thought is, before we convert the world, let us be converted ourselves; and in one of its pamphlets, it gives us the Chinese prayer, "Lord revive thy Church beginning with me."

The women of the Church had a marvelous conference with a great dinner at which upwards of a thousand people listened to Dr. Kinsolving and his sister, Mrs. Beverly Ober, on "The Forward Movement."

On December eleventh Bishop Hobson devoted the whole day to the Diocese. The Clergy began at 10 A. M. with the celebration of the Holy Communion and had a wonderful conference, led by Bishop Hobson in the morning, followed by luncheon and another conference in the afternoon, also led by Bishop Hobson. In the evening, at the Penn Athletic Club, about 725 men attended the Church Club dinner and had a most inspiring address from Bishop Hobson and one not less inspiring from the Rev. Wallace Conkling, of our own Diocese. We hope that great good will result from this movement. Most enthusiastic comments have been made of this meeting.

The revival of business is felt just a little in increased offerings for Parish support and for the advancement of the missionary work of the Church.

We have strong hope that we will be able to meet our missionary expectation to the full amount.

As to the future, let us go forth with both hope and determination. Our Blessed Lord said, "When the Son of Man cometh, shall He find the faith upon the earth." We are answering that question by our lives and by our personal zeal to make that faith known to all the wandering children of God.

Review of All-Day Clergy Conference and Church Club Dinner And Meeting for Laymen on Forward Movement, December 11

Bishop Hobson's Address at the Laymen's meeting on December 11, is more fully reported in an abstract printed elsewhere in this issue.—Ed.

Evidences of the responsiveness of the Clergy and Laymen of the Diocese to the challenge of the Forward Movement was strikingly demonstrated at the All-Day Conference of the Clergy on Wednesday, December 11th, and on that evening at the Dinner and Conference for Laymen, at both of which gatherings the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio and Chairman of the General Convention Forward Movement Commission, was the chief speaker.

These two gatherings, following as they did the earlier Three-Day Diocesan Conference for Women, under the auspices of the Woman's Auxiliary, in which expression was given to the interest of the women in the movement, served to concentrate most effectively the attention of the whole Diocese to the aims and purposes of this great re-awakening which had its re-birth at the General Convention of a year ago in Atlantic City.

Under the inspiration of Bishop Hobson's leadership in his meeting with the Clergy and in his address to the Laymen, coupled with the words of our own Bishop and those of the Rev. Wallace E. Conkling, speaking for the Diocesan Commission, one could not but feel that a mighty impetus had been given to the spiritual re-awakening already being manifested in the development of the Movement among the congregations where our Clergy have been stirring their people to enroll in the Movement.

Bishop Hobson's conduct of the Clergy Conference and his address at the Laymen's meeting were both characterized by a simplicity, sincerity and directness of utterance that appears unquestionably to have given a powerful stimulus to the movement in our own Diocese. This was shown almost immediately following the close of the Clergy Conference by new and increased orders for the "Follow On" booklets.

Just before the close of the Clergy gathering the Rev. Howard R. Weir, Rector of the Church of the Holy Trinity and a member of the Diocesan Commission, made several suggestions for a follow-up program to Bishop Hobson's talk with the Clergy. These were: That the Clergy in each Convocation set aside a Day of Prayer for the Forward Movement; that they preach a sermon on the Movement in the immediate future and that they gather in local groups weekly or monthly for prayer and consultation.

The Clergy Conference, held in the Parish House of the Church of the Holy Trinity, had been called by the Bishop and the Diocesan Committee that the Clergy might have the opportunity to meet with Bishop Hobson and to learn from him the progress of the Movement. In addition to our own Clergy, many of the Clergy from the Diocese of Delaware were present, in response to invitations extended to them by Bishop Taitt. Beginning with a Celebration of the Holy Communion at 10 A. M., the Conference continued throughout the day, with a brief intermission at which the Conferees were the guests of Bishop Taitt at luncheon.

The Dinner and Conference for Laymen was under the auspices of the Church Club and was in the great ball room of the Penn Athletic Club. Approximately 700 men were present, virtually every parish and mission congregation in the Diocese being represented by their laymen, and many of them accompanied by their respective Clergy. In a number of instances the entire membership of vestries were present.

EXTRACTS FROM BISHOP HOBSON'S ADDRESS

It belongs to God, Himself; it is God who is bringing His Kingdom on earth.

If the Church wants to stand in our day for the truth, and the honesty, and the purity, and the unselfishness, and the love of Christ, it cannot mill around as does a crowd.

The Forward Movement calls us to go forth and do miracles.

It is faith in the promises of God that He stands ready to give us the power to do miracles.

The question we have to ask ourselves, "Am I going to be a part in this Movement?"

Is it going to prove that I am a "quitter" and a "shirker," or that Christ is the Captain of my life and that I am marching on to victory.

Of special significance was the large attendance of youth of the Church, which caused several of the older members of the Church Club to say, "This is probably the first time in many years so many of the youth have come to a meeting of this kind, that surely it must be that our young people have caught the spirit of adventure in this undertaking and are watching to see if we, too, are enrolling in the Movement, or if we are, as Bishop Hobson pointed out, doing nothing about it."

In his talk with the Clergy, Bishop Hobson quoted from a book by the late Rev. Studdert Kennedy, or "Woodbine Willie," as he was popularly known among the British soldiers while serving as a Chaplain at the front during the World War. The writer was giving a British "Tommy's" description of a type of Chaplain. "Our Padre is a gloomy bloke. We calls 'im Dismal Jim."

Commenting on this, Bishop Hobson said "we Clergy ought to radiate joy because we have a message of joy. Overwhelmed by the seriousness of our work and because we see so much of the misery, misfortunes and distressing conditions as we are doing our work we are apt to become 'gloomy blokes' and 'Dismal Jims'."

The Bishop said that a rule of life is a prime necessity for every clergyman. He outlined in many details the aims and purposes of the Forward Movement and of the position of leadership which the Clergy must take in the movement if it is to succeed. He described the uses of the booklets which the Commission is issuing. He read a number of points that he said had been suggested by various Conference groups throughout the country, and which indicated weaknesses that have been halting the advance of the Church. Each of these, a summary of which follows, was gone into in detail by Bishop Hobson.

The list includes:

Lack of real spiritual fellowship; that is, fellowship in essential things.

The appalling number of lapsed and lost communicants.

The woeful lack of religion in the home.

The failure in making Confirmation a real enlistment.

The ever present problem of Church attendance; throughout the Church only one-fourth or one-third of the members are regular attendants at worship.

Failure to make use of the Holy Commmunion as the source of spiritual strength.

Need of an adequate program for men.

Failure in presenting a program for missionary education.

Need of a real program for adult religious education.

Need of a Church School program.

Need of an adequate Young People's program.

Lack of responsibility for community conditions.

At the Laymen's meeting in the evening, apparently showing no lessening of his vigor after his full day's meeting with the Clergy, Bishop Hobson made a strong impression on the laymen as he reviewed the Forward Movement, its inception, its purposes, its methods, and its challenge to the individual members of the Church to follow "The Disciples' Way," as set forth in the hundreds of thousands of booklets which have already been distributed and in which the seven steps in this "Way" are given as, "Turn, Follow, Learn, Prayer, Serve, Worship, Share."

Mr. E. Osborne Coates, President of the Church Club, presided at the evening meeting and introduced the speakers. Bishop Taitt, in a brief address, held the attention of the laymen as he described the tremendous influence exerted by the eleven men who answered Jesus' call to "Follow Me," and growth of that influence which is found today in 500,000,000 Christians.

The Rev. Wallace E. Conkling, speaking for the Commission and of the need of the Forward Movement, pointed out that on all sides in the world today we are witnesses to a moral breakdown. "The Church demands something more of us; Our Lord demands it of us. We must tie ourselves up to the eternal Forward Movement of God."

Bishop Hobson was given an ovation as he stood up in response to his being presented by Mr. Coates. Following a few happy introductory remarks in which he demonstrated possession of a good singing voice as well as speaking voice, he gave himself to the presentation of his subject.

In his address, which was especially designed for laymen, he described the Forward Movement as "bringing the men and women of the Church to a new sense of God's power, and sending them forth, one with another, as followers of Him in this new advance of the Church's life."

Deprecating any view of the Movement as belonging to any man or men, he told of a question put to him by a friend in which the latter asked, "Bishop, what is this Movement of yours?"

"All I can reply to such a question," the Bishop told the assembled laymen, "is my friend was talking blasphemy, because it is blasphemy to take this Forward Movement and ascribe its ownership to any man. It doesn't belong to men; it belongs to God Himself. It is God who is marching on eternally. It is His Forward Movement which has been going on through the ages step by step."

While it is true, the Bishop added, that by unanimous vote of the General Convention a resolution was adopted calling the Church to go Forward, the thing did not begin there.

"It was simply that at that time," Bishop Hobson continued, "there were those in the Church who in their longing, and yearning, and struggling, wanted to see the Church go on with new power and they said: 'We are not going to be content sitting here doing nothing about it. We are not going to face conditions in the world today, with all the disheartening consequences of those conditions, and do nothing about it. We are not going to stand still ourselves, and look at the Church we love suffering from grievous sickness and do nothing about it. We are going to believe that God has a purpose for His Church to go out and proclaim a Gospel with new power, and believing that, we are going to have belief in the Spirit of God to give us power to accomplish that purpose; that we will not be inadequate and beaten men, but men who go forth renewing that power and strength as we come in touch with Him day by day.' It was this that brought the Forward Movement into being.

"The questions we all have to ask ourselves in this great adventure to follow Christ are: 'Am I going to be part of it? Am I going to share in it, or is this adventure going to prove that I am a quitter or a shirker, or that Christ is my Captain and that I am marching with Him to victory?' I am convinced," Bishop Hobson declared, "that only as individual members of the Church, those daring to call themselves by the name of the Master, taking seriously this Call of the Master and applying it seriously to our own lives, only thus can the Church go Forward."

In addition to Bishop Taitt and Father Conkling other members of the Diocesan Commission on the Forward Movement at the speakers' table included the Rev. Stanley V. Wilcox, Chairman, Rector of St. Paul's, Chester; the Rev. James M. Niblo, Rector of St. John's, Norristown; the Rev. Granville Taylor, Vicar of The Mediator, West Philadelphia, and the Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, Rittenhouse Square. The addresses were interspersed with the singing of a number of appropriate hymns by the assembled laymen under the leadership of Ralph Kinder, Organist and Choirmaster of Holy Trinity.

FORWARD MOVEMENT MISSION AT ROSEMONT

On Advent Sunday the Church of the Good Shepherd, Rosemont, began a four-day Mission on the Forward Movement with the Rector of the parish, Father Lander, as the Missioner. A Eucharist in addition to the regular Sunday service at seven-thirty gave plenty of opportunity for a parish corporate communion, which was the first objective for the new Christian year. At the late Eucharist the parish gathered for the mission sermon on the first two of the seven points in a disciple's way. On Monday and Tuesday evening there was a mission service with an instruction by the Rector on two additional points. Good attendance was reported at the daily Eucharists. On Wednesday evening the parish gathered at a dinner in honor of the Rev. Edmund L. Souder, of the American Mission at Hankow, China, who has been supported by the parish since 1914. Father Souder spoke on the last of the seven points, sharing, and then on his own work in China, relating the two as the final note of the mission.

A LAYMAN'S MISSIONARY EFFORTS 3000 MILES AWAY AND HOW THEY RESULTED

In connection with the interest of one man 3000 miles away from Philadelphia in the members of a family living in Philadelphia who were unchurched friends, and of his desire that they be won to the Church, the story of this distant individual's efforts and the happy results came to the attention of THE CHURCH NEWS.

The incident, which is perhaps less unusual than one might suppose, may be of more than ordinary interest at this time when the Forward Movement is calling upon each individual communicant to do his part. Knowing where the family lived the friend found the name of the Church nearest to the home of his Philadelphia friends. Being unacquainted with the Rector he wrote to the latter telling him of the interest he had in the family and his praying that they might come into the Church. He asked the Rector to call and invite the family to worship. The Rector at once carried out the wishes of his correspondent.

There isn't much more to tell, except that recently the family were Confirmed by the Bishop and are now among the active workers in the parish.

Abstract of Rt. Rev. Henry W. Hobson's Address to Laymen On Forward Movement at Church Club Dinner on December 11

It is a joy to come here to you and have a chance not only to meet with your Clergy today and talk with them about the Forward Movement, but to come here tonight and be greeted by this splendid group of men, representatives of this Diocese, coming out in this number to pledge themselves as members of the Church to take their part in this movement.

It belongs to you and to me, because the second thing I want to say to you men is, this Forward Movement, about which I am come here to speak, doesn't belong to me or the Commission I represent. There has been a mistaken idea on the part of people in the Church that this movement is in some way the possession of the Forward Movement Commission.

In fact, people have said to me time and time again in the words of a clergyman out west, "Bishop, what is this Forward Movement of yours, anyway?"

Ownership Is In God, Himself

And all I can reply to such a question is, my friend was talking blasphemy, because it is blasphemy to take this Forward Movement and ascribe its ownership to any man. It doesn't belong to men; it belongs to God, Himself.

It is God who is marching on eternally. It is God who is building His Kingdom on earth. It is God who is calling us to follow in advance of His Word, asking us to march forward with Him. It is His Forward Movement which has been going on through the ages step by step.

God gives the victory, lifting men up and sending them out with that new vision of His purpose and will, and filling them with the ability and strength to bring that vision to life.

It is God who sent His Son to reveal His purpose and will, that Son whose name we bear.

It is blasphemy to talk about this Forward Movement belonging to men. It did come out of General Convention. Your representatives met at Atlantic City, and a resolution was adopted by unanimous vote of the two houses of General Convention, a resolution calling upon the Church to march forward, and in accordance with that resolution, this Commission here was appointed.

But it didn't mean that thing started there. God forbid that any of us should think that. It is simply that at that time there were those in this Church who in their longing, and yearning, and struggling, and agonizing, wanted to see the Church go out with new power, and said, "We are not going to be content sitting here doing nothing about it. We are not going to face conditions of the world today, with all the disheartening consequences of these conditions, and do nothing about it. We are not going to stand still, ourselves, and look at the Church which we love suffering from grievous sickness and do nothing about it. We are going to believe that God has a purpose for His Church to go out and proclaim His Gospel with new power, and believing that, we are going to have belief in the Spirit of God to give us power to accomplish that purpose; that we will not be inadequate, hopeless, and beaten men, but men who go forth renewing their power and strength as they come in touch with Him day by day."

Brings New Sense of God's Power

It was this that brought the Forward Movement into being. It was this that brought men and women in our Church to a new sense of God's power, and sent them forth to be, one with another, followers of Christ with this new advance of the Church's life.

So, please remember from the very start that it is God's Forward Movement eternally. It is God's movement in which we are called, and we are simply, you and I, a part of that great company of those who through the ages have answered that call of God and been willing to gird themselves and go out with a new courage, and a new hope, and a new loyalty to answer God's challenge.

There are many, many things about it I would like to talk to you in connection with the Forward Movement. The program has been developed during this past year, and it has many phases. I want, however, to confine myself as much as I can to what I feel is, perhaps, the layman's part in this program, and the call that comes to us as men to take our part.

Questions We Are Called to Answer

In other words, the question I believe that you and I have to ask as we face the Forward Movement is, "What is my part? What is my task? How am I going to be a part of this new venture in the Church's life?"

For, mind you, it is a new venture, and it is an awakening, and it is a Call forward in the life of the Church—not everywhere, of course. Don't think I am a fool, or blind to the fact that there are lots of places in the Church, lots of Parishes, lots of Dioceses, and lots of individuals who haven't found this thing at all, who are asleep, or standing still, or circling around and getting nowhere.

But the Call has gone forth. It is a Call that I gave in a story over the radio a few weeks ago when I was asked to speak on the Forward Movement in the words of a policeman who faced a certain crowd that was gathering on his beat and was blocking traffic and preventing the streets from clearing up because of the fact that they were just circling around in a crowd and getting nowhere.

Suddenly, this policeman, getting desperate, shouted out, "Look here, you men, if you want to stand here you've got to move on."

There is a great truth in that. It is that cry, it seems to me, that has been echoing out in our Church this last year.

If the Church wants to proclaim the Gospel of Christ in our day with a power which will win men

Acceptance of Christ Points the Way

to the acceptance of Christ; if the Church wants to take that Gospel out as a local benefit for men to build their lives and feel secure; if the Church wants to stand in our day for the truth, and the honesty, and the purity, and the unselfishness, and the love of Christ; then it can't mill around in a crowd; it can't stand still; it has to move on, and it has to move on with Christ—not to be a leader to stand with the people, not to be a leader to retreat at times, but a leader who inevitably is carrying on this eternal Forward Movement of God.

And so I say it is this adventure going on, and it is always going on, and it will enlist those loyal followers of the Christ who are marching on with Him, and the question that you, and the question that I have to ask ourselves is, "Am I going to be a part in it? Am I going to share in it, or is this adventure going to leave me beside the road and go on without me? Is it going to prove I am a quitter and a shirker, or that Christ is the Captain of my life and that I am marching on to victory?"

Is Call to Each as Individuals

That is the question for each one of us. Therefore, I am not going to try to talk in big terms about the big Church's progress, as concerned as I am about that progress in the world. I am not going to talk about the Forward Movement in terms of even Diocese or Parish life. I am going to talk about it in terms of your and my personal life, because I am convinced that only as individual members of the Church, those who are daring to call themselves by the name of the Master, taking seriously this Call of the Master and applying it seriously to our own lives, only thus can the Church go forward. It is just as impossible for the Church to go forward unless its membership is marching on as it would be for a battalion in the army to go over the top and advance unless it carried its members all with it.

We talk about the Church as though it were some vague entity that could march on without you, its members. Let's be honest about it.

Lack of Loyalty Weakens Morale

I am not going to take a lot of time tonight discussing the problems of the Church, and the sickness of the Church. There is not enough time to do it. But let's face frankly this fact, that the Church today is a good deal like an army which is called to go over the top and out into an advance and win a victory, and the zero hour has come, and the attack has started, and about one-third of the members of that unit are going out and marching forward, and the other two-thirds are shirking back in the trenches afraid to go over the top, or are unwilling to go over the top.

I don't care what standard of judgment you take to determine that, what barometer you choose, but you find it stacks to just about like that, that one-third are really loyal and take part in the Church's life, and the other two-thirds are comparatively inactive, lukewarm, and casual about their membership. The result is exactly the same result that always comes to any unit when the line is broken and the enemy is able to filter through, and we find the whole morale is eaten away because of the disloyalty of its members.

Frankly, it is that situation we face, and it was that situation that was faced at General Convention last year that resulted in calling this Church to arouse itself to go out into this new adventure, and, as I say, we are not going to go forward unless you and I, who are the members of that Church, and face absolutely this question: "What is my part in this adventure?" Not what is the other fellow's part, what is the minister's part, and what is the Bishop's part, but what is my part as one who has dared to affiliate with the Church and to declare the Master as the Captain of his life.

I want you to face that question in this Forward Movement before you do anything else, because if you won't face it, then you are going to be left aside in this adventure, and the whole line is going to be weak.

Power of God to Work Miracles

Well, the first thing I want to say about our part is, that you and I are called to believe in the power of God to take us and do miracles through us, and I believe this is a very primary basis of any advance which you and I are going to make at all. Let me repeat; to believe in the power of God to take us and do miracles through us, and it is because you and I, members of the Church today, have in a sense lost faith in that power of God to work through us and do miracles that we are in the situation we are today . . .

Isn't it true to say that today we have come to believe in almost any physical miracle that can be presented?

You and I can remember a few years ago of the ridicule heaped upon Marconi when he first started to talk about wireless telegraphy. I can remember a cartoon in "Life," I think it was, of a man on skates in the Atlantic Ocean, and this fellow was skating across the Atlantic Ocean on the ice, and underneath the cartoon it said, "Perhaps Marconi's message will skate across."

Now, what has happened? You and I get in an airplane in New York, and eat breakfast in San Francisco the next morning. There isn't anything in the physical world that we believe to be impossible. We have to believe in the fact that miracles can be performed in the sense new truths and new powers are brought to bear on life about us, and the development that one man had called the impossible today has become everyday experience.

It is also true, my friends, as we come to believe more and more in the miraculous power of men to discover new truths upon earth to do miracles, so we have lost more and more, I believe, our faith in the spiritual power of God which touches men and enables them to mount up with wings as eagles. It is because of our lack of faith that God's power is limited and that the Church is often weak and inadequate and that

things about us have struggled on as they are; that human nature can't be changed, and we feel we might as well be content with the situation as it is.

Restoration of Faith Is Essential

Therefore, I say to you men the first job that you and I have to do is to restore our faith in God's power to take us and through us perform the miracle which he wants to see performed in our lives and the lives of others.

It is that miracle-working power of God which through the ages has accompanied every single forward advance in God's plan and progress in the world, Just study back through history. Take our own Christian history. Every time advances have been made in the course of these nineteen centuries, every single time any step has been taken, it has been made in the face of people crying out, "It can't be done! It is impossible! Men can't do that!"

And God answers in the words of Saint Paul, himself, who felt his life transformed, "I can do all things through Christ who strengtheneth me," the belief in the transforming power of Christ to change things in man and in the world, and it is that faith which you and I have to establish.

Bishop Taitt mentioned in his speech the power of those eleven men to go out, though unlearned, and hopelessly and poorly qualified, and totally unequipped for the task, and to bring to bear upon the world the transforming power of conversion.

Why is it that those eleven men could go out with that power; that it could be said of them as it was said of Paul and Silas as they went on their missionary journey, "These men that have turned the world upside down come hither also."

They said of these eleven men, "They have turned the world upside down," and they have said of the five hundred million Christian people in the world today, "They are powerless." They *are* saying that today, and they are *saying* it with a good deal of truth.

Why should they? Because we have failed to keep that faith in God's power to take and to use us. It is because we have allowed ourselves to be tempted by the devil to put our faith in our own forces and the world about us rather than in God's ability to take and change us and send us forth reborn men and women who can change the world.

Called to Face the Challenge

Therefore, let's, first of all, men, as we face this challenge of the Forward Movement, determine that we are not going to be quitters and shirkers. We are not going to try to lift ourselves by our own bootstraps. We are not going to be content with our own lives and conditions about us.

But we are going to find the power of God, Himself, and the revelation of God and Jesus Christ that can lift us up and send us up to victory which of ourselves could not possibly be achieved.

That is the Forward Movement and God's call to the Forward Movement.

It might be described in this way: The Forward Movement calls us to go forth and do miracles. The Forward Movement is faith in the promises of God that He stands ready to give us the power to do miracles. . . .

I tell you men, God is calling us to perform a great miracle in this day, and he is not making it easy. The world looks and says, "It can't be done," and we must have faith to go out and believe that through God it can be done, that if God has a purpose for the world, he also has the power which he is ready to give to those who will trust him to accomplish that purpose.

"Follow Me," the Master's Command

Because of our faith in the power of God comes to us the Call which came to those first disciples and, which it seems to me, has come to every single person to join in God's Forward Movement since Christ called Peter, and James, and John. It is in those same simple terms which He presented it to those who were His first companions, "Follow me, follow me." He said it again and again and again. . . .

That was His primary, and essential, and eternal call. It has been so through the ages. "Follow me. Become my disciples.". . .

It was a partnership, first of all, with Him, a living partnership. He expressed it all through His ministry, of course. "Abide in Me and I in you." The picture of a vine and the close fellowship between the stalk and the branches. "Without Me you can do nothing." . . . And what have we done with it? I will tell you what we have done with it. We have treated it with a sentimental attachment to a figure who died nineteen hundred years ago.

It was as though two lawyers had a partnership, and one of them died, and twenty, thirty, or forty years later someone said, "I see you still carry your partner's name on your letterheads," and he said, "Yes, we have carried the firm on. We have really kept him in this firm because of his fine ideals." But you know perfectly well that would be just a letterhead and a legal association of certain men who continued the name of someone who had lived but who was gone, and that was what we have done with our partnership with Him who called His first disciples into a partnership. . . .

Discovery of Real Partnership Is Need

Unless we discover that partnership, unless we can make it part of our lives, unless we can discover, men, that we can give our allegiance to God as one who stands ready to strengthen us as He strengthened those first disciples, there can't be any real Discipleship in us.

For that reason most of the emphasis of the Forward Movement has been on the Discipleship and in the calls which we have sought to express to the Church. We have been hammering again and again and again on the fact that it is a living Master whom we are following.

. . . He was praying for us that we might be one, and God forgive us for the way in which we have

treated that prayer of His and that demand of His in our Discipleship to find a fellowship one with another.

Yes, in this day you and I have failed to stand by those whom we have duly chosen as our representatives of our Church to carry on the Church's work. How God must look at us and see our disloyalty, our shirking in this time of the Church's need in this day in which we live and in which the Gospel of Christ is so needed throughout the world in which we live today, and the agony, and the confusion, and the hatreds of life.

And what are you and I doing about it? Yes, we are allowing our Church to retreat; we are failing to stand by those whom we have chosen as leaders in the Church's work, the officers of our Council, and the members of our department, and those missionaries that we have sent out into those foreign lands to carry this Gospel where it is needed, those missionaries we have sent out from our own land to proclaim this Gospel with power, and we have left them high and dry. God grant through Jesus Christ that they might be one with us.

We have turned and thought of our own selfishness. Yes, you and I have failed to present that vision which Christ had in his mind, the unity, the partnership, the sense of loyalty, and the fellowship one with another. Let's remember that Christ demanded such a partnership in which we should be one.

ALL SAINTS CHURCH, DARBY, INSTALLS PEWS AND OTHER NEEDED PARISH EQUIPMENT

Completion of extensive improvements and the installation of new and modern equipment at All Saints Church, Darby, under the leadership of the Rev. George B. Krantz, Jr., was celebrated at a congregational gathering on Wednesday night, December 11th, at which the members of the church gave expression of thanksgiving to all who had aided in the accomplishments and also gave evidence of an increasing loyalty to their Rector in the work he is doing.

Some time ago the decision was reached that the church must be equipped with pews to take the place of the chairs which have been in use since the work was started twenty-four years ago and, with the help of a number of the members of the congregation, Mr. Krantz launched the movement. It came to the attention of the Rev. Dr. Charles W. Shreiner, Dean of the Convocation, and through the Dean's efforts the Convocation promised to bear half the expense.

As the movement gained impetus more members of the congregation joined in and the plans were enlarged to include other improvements. The job completed and virtually everything paid for, the congregational meeting was set for December 11th and took the form of a jubilation.

At the invitation of Mr. Krantz and the Vestry Dean Shreiner was a special guest and, in addition, the Rev. Dr. Francis C. Steinmetz, who many years ago while Rector of Christ Church, Ridley Park, was largely instrumental in helping to establish the Church in Darby, was also invited to be present. Both Dean Shreiner and Dr. Steinmetz congratulated the congregation and Mr. Krantz on the results accomplished and encouraged them in their determination to strengthen the Church's position in Darby.

In addition to the new pews which have been installed and which are now in use, twenty-seven stained glass windows have been installed. These were the gifts of Mr. and Mrs. Linford B. Cassel. Mr. Cassel is the Rector's Warden. Other installations are: a brass Lactern, the gift of Grace Church, Mt. Airy; new lighting fixtures, also the gift of Mr. and Mrs. Cassel; a new Communion rail, a Thank-offering from Mr. and Mrs. Frank B. Powers. In addition to these gifts the entire church has been renovated, new carpet laid, and a number of other minor improvements have been furnished.

BISHOP DEDICATES NAVE OF NEW HOLY COMFORTER CHURCH AT ARONIMINK

With the completion and dedication of the Nave of the new Church of the Holy Comforter, Aronimink, and the transfer of the services of the Church from the basement in which the congregation has been worshipping for some time since it moved to the suburbs, the Rector, the Rev. Dr. Charles W. Schiffer, and the members of the congregation, are laying plans for the next step, the completion of the new Chancel.

Bishop Taitt officiated at the Dedication of the Nave on Monday night, November 4th, in the presence of a congregation that filled the church to capacity. The Bishop in his address congratulated Dr. Schiffer and the congregation on the advance that had been made and counselled the virtue of reverence. "If as you enter the door of your church you have the thought in your mind that you are entering into the presence of God," he said, "you will feel that presence spontaneously."

Following the Bishop a brief address was made by Dean Shreiner in which he outlined the history of the building of the new Nave from the time he met with the Men's Club three or four years ago and a fund was started with a $10 contribution from him. "Before that meeting adjourned," the Dean added, One Hundred Dollars had been joined with that $10." The Dean also pointed out that the only obligation now outstanding is a $4000 indebtedness to a kind friend of the parish, who took notes as an evidence of the debt so that there would be no mortgage on the property, and who arranged that the notes may be paid gradually and in such a way as to involve no hardship on the parish.

"We all wish to pay tribute to the person who loaned this money," the Dean said, "and I am grateful to her for the many things she has done for the Church."

Dr. Schiffer made a brief address in which he expressed his appreciation to the Bishop and the Dean for their helpfulness, and also the members of the congregation and all others who had aided in the completion of the Nave and in providing its furnishings.

The new Nave is completely furnished and many of the pews were donated by members of the congregation. The Choir stalls were the gift of the Woman's Guild. Lighting fixtures were also presented by members of the congregation. The Altar hangings were the gift of the Rector's family, and a set of green hangings is a memorial to the late Rev. Robert J. McFetridge, who was Rector of the Church of the Redemption, West Philadelphia. The Chancel rail, presented by Mr. William Easby, was made from trees which were growing on the site of the church.

The Church of the Holy Comforter was originally located at 48th street and Haverford avenue. Immediately following its removal to Aronimink work was started in 1929 on the basement building. Work on the Nave started in April, 1934. The site owned by parish provides room for a church, parish house and rectory.

AN ACKNOWLEDGEMENT

On behalf of the people of St. John's Mission, the new colored work recently started in the North Philadelphia Convocation, the Rev. Percy R. Stockman, Dean of the Convocation, desires to acknowledge to the Rev. N. Herbert Caley, the Vestry and the people of St. Alban's, Roxborough, the donation to the Mission of a Lectern and Chancel chairs.

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Of all the years that have come and gone "since man's first disobedience brought death into the world and all our woes," the year 1936 promises to be the woefullest. That is, if one believes the prophets, whose mournful croaks are already rising like the vesper chorus of the frogs from their muddy ponds. While frost and cold or snow and hail may silence the song of all other birds nothing can silence the political Cassandras, economic viewers-with-alarm, ecclesiastical evaluators, anthropological yellow-perillers and all the rest of that myriad brood who take sadistic delight in making themselves and their neighbors uncomfortable.

Already our most popular magazine and many of our newspapers have arranged a European war in late 1936 or, at the latest, in 1937, into which the United States is likely to be drawn—provided, of course, that before it occurs our country has not already been destroyed by either the continuance of the Roosevelt policies, or the return of the Hoover policies, or the advent of the Townsend policies. You can take your choice: speakers for each of these alternatives threaten us with equally evil evils if we don't follow their advice.

Since 1936 therefore threatens to be the banner year for groaners and America a paradise for glooms, we have a modest proposal to make. It is, that, while not shutting their eyes to the menace of world conditions, nor minimizing the seriousness of the situation in the nation and in the Church, the clergy, as preachers, give more time to sounding the note of optimism; that they introduce into their sermons the spirit of Hallelujah Psalms, and that they stress the idea that "the Lord God Omnipotent reigneth." The clergy among public men seem to have a monoply on this belief.

Statesmen and political economists almost always leave God out of account in their reckoning; to them there is no such thing as the conversion of a nation or the providential "interference" of the Almighty in His own world. They talk as if man were always a logical being and history a logical sequence, when there is nothing more illogical in history than the course of history. Few movements have ever progressed to their logical conclusion. The logical conclusion of the Protestant Reformation was, as the Roman Catholic scholars rightly claimed, atheism in religion and anarchy in government. But movements, in the providence of God, stop short of their logical conclusions, and Protestants still believe in both Divine and human authorities. The Lord *does* bring mighty things to pass. In Him there *is* hope for world peace; in Him there is hope for domestic prosperity; in Him there is hope for the progress of the Church.

Isn't it about time we stopped "evaluating" the Church? The physicians have diagnosed her ills long enough. Why not let her alone now to work out her salvation in healthy activity? One of the finest contributions Bishop Hobson has made to the Forward Movement is his admission that the Forward Movement is nothing new but that faithful clergyman have always been doing the same forward work in their parishes.

The Church is not in such a hopeless condition as some would have us believe. Of course, there is much room for improvement; but when wasn't there? Not in the time of the Apostles! Read the Book of Acts and the Epistles to get a little encouragement. Let the clergy alone to go about their work and the people their worship for awhile. We have spent four years diagnosing our ills and broadcasting them far and wide. Now lest we become religious hypochrondiacs we had better cheer up and stop feeling our pulses.

So "out of the night that covers us," as the poet would say, we hail 1936 with optimism, for, "The Lord is King, be the people never so impatient; He siteth between the Cherubim, be the earth never so unquiet."

A NEW DEPARTURE IN DIOCESAN MISSIONS

The plan that has been suggested of having the missionaries in each Convocation meet together occasionally with the Department of Missions of the Executive Council in the Church House is a good one. Undoubtedly at such meetings the representatives of the Missions will have a better opportunity to present face-to-face reports of the condition of their work, while the members of the Council in turn will be enabled by their questions to enlighten their own minds about what is being done and the prospects for the future.

But would it not be possible to go one step further and to have the members of the Council return the visit? If they could hold a meeting of the Department of Missions occasionally at a Mission so that the members could come face to face not only with the work of the Mission but see its environment and meet its people, they would be still better informed. Some of our Diocesan Missionary work is as vaguely understood as if it were in the remote interior of

China. Yet in an hour or two one can visit almost any mission and see for himself what it is doing. Pay them a visit.

A PLEASANT SURPRISE

It was no doubt a surprise, and we are sure a pleasant surprise, to many people to hear that the Divinity School is carrying on its work so successfully this year even though the plans projected last summer failed of accomplishment. No new students have been admitted, but the Middle and the Senior Classes are still there, and the Graduate work continues as before.

Most of the undergraduates are living in one of the residences belonging to the School and are looking after the housekeeping and catering themselves, much after the manner of the theological students at European Universities during the Middle Ages, though they are probably not as unruly and boisterous as divinity students were then. The professors are still exhibiting the same generous self-sacrifice in serving as volunteers. And they are doing excellent work, for the students are well-instructed. What the boys like best of all, they say, is the fine spirit that prevails in the school among faculty and students. They are very happy in spite of the handicaps under which they work because they are living in the congenial Christian atmosphere that should surround an institution for educating men for the sacred ministry.

This is marvellous in our eyes, and splendid. Now we know for a certainty that, old plan or new plan or any other plan, the Philadelphia Divinity School will live. It has been saved spiritually by a return to Apostolic simplicity of life. We should have known that religion could save what was most worth saving!

NOTED PREACHER TO GIVE PUBLIC LECTURE COURSE AT ST. CLEMENT'S CHURCH

The Rev. Dr. Franklin Joiner, Rector of St. Clement's Church, 20th and Cherry streets, announces a series of public lectures to be given on Monday nights in January at which the Rev. Canon Bernard Iddings Bell will be the Lecturer. Each lecture will be preceded by an Organ Recital by some eminent Philadelphia organist.

The lectures are being given under the auspices of The Lecture Foundation of the Ellis Horner Yarnall Library of Theology of St. Clement's Church. No tickets are being issued. The subject of Canon Bell's course will be: "A Catholic Churchman Looks at the Modern World."

Canon Bell, in the course which has been arranged, it is announced, will treat of the Church and of Christians in relation to such matter as Science, Economics, Communism, Capital and Labor, Divorce, Eugenics and other problems that confront the modern Christian. The lectures will begin promptly at 8:15 o'clock each night. Following are the Monday night dates and the sub-titles in the course:

Monday, January 6: "Modern Man."

Monday, January 13: "Modern Industry."

Monday, January 20: "The State and Christianity."

Monday, January 27: "The Contemporary Christian."

Dr. Bell, who is widely known throughout the Church, was formerly Warden of St. Stephen's College, at Annandale-on-the-Hudson. By appointment of Bishop Perry he is now a Canon of the Cathedral of St. John in Providence, Rhode Island. Under a special arrangement he spends three months of each year preaching in England. Canon Bell also serves as the American Correspondent of the English *Church Times*.

The Rev. Dr. Bernard Iddings Bell

CALL EXECUTIVE COUNCIL TO MEET FRIDAY, JAN. 17

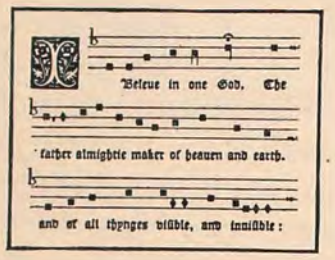
Because of considerable important business to come before it this month's meeting of the Executive Council of the Diocese will be held on Friday, January 17th, instead of a week earlier. As usual the meeting will be held in the Church House. It will begin at 5 P. M. A supper will be served at 6.30 P. M. and at 7.30 P. M. the Council will resume its session. Included in the business will be final action on the 1936 budget. The books of the Diocesan Treasurer for 1935 will close on January 17th and a report for that year will also be submitted. Accounting Wardens and Treasurers are requested to remit all 1935 monies as early as possible so as to permit all sums belonging to 1935 to be credited before the books for 1935 are closed.

STUDENTS OF EPISCOPAL ACADEMY HELP SPREADING CHEER AMONG THE POOR

The Student Vestry of the Episcopal Academy, co-operating with the City Mission, distributed Thanksgiving baskets and clothing to many poor families throughout the city. Many contributions of food, clothing and over forty dollars in cash were donated by the students. Over thirty families were supplied with generous amounts of canned goods, potatoes, flour, sugar, and other non-perishable foodstuffs. Although the food was collected at the Academy, the City Mission apportioned it because it had a large volume of provisions coming in every day, and was able to prepare balanced baskets. The Academy students made the distribution to families on the City Mission's rolls. The Student Vestry, organized three years ago to stimulate interest in religious matters has conducted a number of movements for worthy courses.

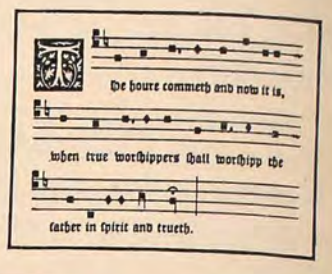
ST. LUKE'S, GERMANTOWN, TO ADORN SIDE ALTAR

The Offerings at the Parochial Preaching Mission recently held at St. Luke's Church, Germantown, are being used by the Rector, the Rev. Wallace E. Conkling, to adorn the beautiful Side Altar of the Holy Child with color and gold leaf. The work is being done by Mr. Louis Ewald, the artist, according to plans made by the late Mr. Horace W. Sellers, the architect who designed the Altar. This use of the Offering is to be as a Memorial of the Mission and reminder to all of their Resolutions made as well as an act of love and honor to Our Lord in the Blessed Sacrament.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Choirmasters Look at the Clergy

By the REV. JOHN W. NORRIS, S.T.B.

The late Dr. George C. Foley always admonished the members of his classes to go into their studies at least once a month after ordination, and chant the national anthem of Siam, *"Owa Tana Siam."* To obtain the full benefit of this anthem the words must be said rather quickly, so that they run together. If many of our clergy could see themselves as their choirmasters see them, it is certain that they would adopt this verse as befitting their attitude towards the subject of Church Music.

For if one may accept the statement of the choirmasters, there is no "Forward Movement" in church music in many of our parishes, either because the rectors are lacking in musical knowledge, or because they are static in their attitude towards what is one of the vital parts of public worship as it is practiced today. Where there is a lack of musical knowledge is can be supplied by the choirmaster, if the rector be willing to allow the leader he has selected for that post full authority in the matter of the music of the services. Where there is indifference or hostility to any change in the methods employed, the choirmaster is handicapped in his efforts to improve the musical portions of the service.

The Commission on Music has long been desirous of interesting the clergy in the improvements which it feels would raise the standards of music in our churches. The improvements are not radical; many of them are not new. They may seem new because they are "different," and the clergy, with that natural conservatism of the Church, hesitate to substitute something untried for something which they feel is proper and satisfactory. The Commission has felt that if it had the opportunity to explain to the clergy why much of the present type of music may be improper and what methods are being employed to correct the condition, the clergy would not only approve but would assist and aid, if not require their choirmasters to adopt these improvements. Several plans for acquainting the clergy with these ideals having been proposed and discussed, it was finally decided to learn from the choirmasters what the attitude of their rectors might be towards such a plan.

On the last of the seven conferences on Church Music which were held during October and November in the Church House, and which filled the assembly room, a questionnaire was distributed in which was included the following:

"Could you interest your clergyman in a one-evening conference on the purposes of the present movement for church music improvement, so that we could gain his sympathetic understanding of the work of the Commission and assistance for you in your efforts to improve the music of your church?"

The Commission was agreeably surprised to learn that twenty-eight of the rectors represented by their choirmasters could be interested in such a project. But the really illuminating answers came in the comments which were made. Instead of giving us a direct answer, many of those who replied to the questionnaire took a look at their clergymen and replied definitely "No," and then added phrases which were not always complimentary. The comments themselves are more eloquent than any words of this writer might be, and so they are added:

"Alas, I doubt it."
"I'd like to, but doubt he'd come."
"Would to heaven I could."
"Not much!"
"Worth a try."
"Probably."
"????xxxxxxx ????"

Contrast these disheartened replies with such a comment as that which follows, in which the rector and choirmaster have come to an appreciation of each other's music qualifications, and utmost frankness prevails:

"You have my rector's sympathetic understanding. He leaves the music entirely up to me. His co-operation and lack of musical ability cannot be exceeded in the diocese; both by his own and my admission and declaration."

Truly here is one rector that does not need to recite the Siamese anthem because of his attitude towards church music.

An analysis of these various replies clearly brings out the fact that the majority of our clergy, if not hostile towards any changes in the musical portions of the services, are at least indifferent to what is being done. What encouragement can there be for the choirmaster to make his ministry as worthy as is possible under existing conditions if the rector assumes one of these two attitudes? Can it be possible that the clergy feel the music of the Church is only an embroidery and not a vital part of the service itself? It were better to have no music than simply to decorate certain portions of the various Offices with an art that has no spiritual value. For to do so is to detract from the worship of God, rather than to enhance the offering of service that is being made. Or is it possible that the clergy feel that only those parts of the service which they themselves utter carry weight in the act of worship? Yet the Venite, the Psalms, the Canticles are all definite portions of the Divine Offices. The Kyrie Eleison, the Gloria Tibi, the Laus Tibi, the Sanctus, and the Gloria in Excelsis, which parts most commonly are sung, are integral parts of the Liturgy. Is it not right and proper that they should be sung with as much attention to the accenting of proper words, and with as much devotion, as any words which the priest may read? If it is necessary to alter the system of chanting, or to adopt a different type of musical settings for these portions of the service, should not the rector be interested enough to find out why the changes are being made, and then support his choirmaster in the efforts he is making?

The members of the Commission, both clerical and lay, fully realize the difficulty a clergyman faces in the problems of church music. In the first place, he must keep both the choir and the congregation satisfied. If there is not enough new music, the members of the choir become dissatisfied and lose interest. If too much new music is put forward; if changes are made in types and methods, the congregation complains. All the more reason why the rector of a parish should acquaint himself with what is the ideal along these lines. A rector who closes his mind to knowledge in any field must lose position. And a rector who blinds himself to what is so vital a part of his service of worship is failing to provide the

spiritual necessities for his people.

There is an erroneous conception that "good" music must be elaborate music. Many a clergyman feels that because he cannot spend many hundreds of dollars on his music, pay trained singers, and do the most elaborate settings, his music is not good. It is to combat any such impression that the Commission is holding its conferences. Elaborate music is not of necessity music that is good for worship. In fact, some of the most beautiful music is not fitting for church services because of its secular associations.

Again, the expenditure of large sums of money is not necessary. As the rector of a parish which spends less than $400 per year on its music the writer can aver that it is possible to have good music, devotional and fitting, provided the choirmaster knows what is proper in the field of church work. Imported singers are not necessary. Even balance may be absent, in which case unison music, which is very beautiful, can be used and a high standard maintained. But the members of the choir must be made to realize that the service is not an opportunity for them to show off their accomplishments, but rather a time for them to render praise to God with those talents which He has given them. A choirmaster is helpless to deal with a choir along these lines if the rector is uninterested or fails to give him the needed support, which means so much in volunteer choirs.

The need of improvement in church music has long been recognized by musicians and clergy who know music. For nearly fifty years leaders in this field have been holding forth ideals which are far different from the ideals evidently held by many of the clergy. The Diocesan Commission has felt that the standards to be put forth should be such as could be adopted by any choir, large or small, professional or volunteer, and that they should be of such character that the adoption of them would make the "ministry of music" a reality and not simply a high-sounding title.

But the understanding and sympathy of the clergy must be obtained. If the rectors are vitally interested in developing the spiritual life of their parishes, they should know in what degree music can be helpful, or how it may hinder such progress. Indifference to the choir's share and contribution to divine worship can do nothing less than block the efforts of the earnest and devout choirmaster.

Are you one of those whose choirmaster can say of you "Alas, I doubt if I could interest him," or "Would to heaven I could interest him"? If so, why not try the Siamese anthem, and then get busy?

Modern Church Music

By the Rev. Herbert Boyce Satcher, S.T.B.

Like so many other useful words, the term "modern" is highly relative. For our present purpose we shall confine it to certain compositions written for Church use under the impulse of a new movement which began in England about the year 1880, and which later extended to this country, and is now flourishing both here and in the mother country. Perhaps we are right in pointing to Sir Charles Stanford's famous *Service in B flat* (Op. 10), published in 1879, as the actual composition which initiated the modern movement in Church Music. Stanford and Sir Hubert Parry were certainly the leading spirits in this renaissance. Holding the most important teaching positions at the Universities of Oxford and Cambridge, and at the Royal College of Music in London, these men taught nearly all of the rising young English composers. Their teaching has borne abundant fruit in the work of men like Sir Arthur Somervell, Sir Walford Davies, Dr. Charles Wood, Dr. Sydney H. Nicholson, Gustav Holst, and Dr. Ralph Vaughan Williams, all of whom, with the exception of Wood and Holst, are living and writing today. In addition, a younger generation of composers is carrying on the work so auspiciously begun by these older men. As in the later Victorian age, Stainer, Dykes, Barnby, and Sullivan were the composers to whom the Church looked for the music needed in worship, so now, besides those previously mentioned, we look to such representative composers as Martin Shaw, Geoffrey Shaw, Sir Edward Bairstow, Dr. Ernest Bullock, Dr. Henry G. Ley, Dr. F. W. Wadely, Dr. Eric H. Thiman, Dr. George Dyson, Dr. C. H. Kitson, and Dr. William H. Harris in England; Dr. Healey Willan and Dr. Alfred Whitehead in Canada; Leo Sowerby, T. Frederick H. Candlyn, Francis W. Snow, Philip James, and Everett Titcomb, among others, in our own country.

These men are speaking in the musical language of our day, and they are speaking in a language with which many people are not yet familiar. The principal characteristics of this mode of musical expression may be summarized as follows:

1. *Boldness of harmonization.* There is no reason why the stereotyped musical rules of two centuries only—the 18th and 19th—should be considered final, and that beyond them the legitimate composer dare not go. These rules are based on the fallacy that there are only the so-called major scale and its two accessory minor scales. Now we recognize the fact that there are at least *eight* diatonic scales and that they were freely used in composition prior to the 18th century, just as they are used today by composers like Vaughan Williams in England, and by Sowerby and others in this country. Likewise the composers and musical theorists of today do not consider consecutive fifths to be in themselves wrong. On the contrary they often sound extremely well, and are as freely used in the Church Music of our day as they were in the time of the Tudors. Again, so-called "false relations," or clashes of chromatic notes in different parts, add color and interest to our music as they did to that of the Tudors.
2. *Variety of rhythm.* One effect of modern movement has been to free Church Music from the tyranny of the bar line. Mechanical rigidity was carried to absurd lengths in the hymn tunes, and especially in the Anglican chants of the last century. In their effort to bring back freedom and spontaneity, our composers have in many cases discontinued the use of bar lines. They also indicate frequent changes of rhythm during the progress of a composition in order to bring out better the sense of the words.
3. *Unison passages.* Even in large choral works, composers of today incorporate many unison passages. Not only does this afford contrast, but it also gives strength and backbone to a composition. In addition there are many fine church compositions written entirely for singing in unison.
4. *Avoidance of word repetition.* Generally speaking, the Church Music of today does not countenance the repetition of words. Formerly words were repeated *ad infinitum* in order to round out or complete musical phrases in conformity to a certain accepted formula. This is another tyranny of the 18th and 19th centuries from which the composers of our day are working to set us free. It is true that words are sometimes repeated, but for other reasons than adherence to a formula.
5. *Use of older materials.* Much of our modern Church Music either uses actual materials from an earlier day, or employs certain well-known principles characteristic of earlier periods. The modal system of the Middle Ages is very widely used. Strong diatonic melodies, particularly characteristic of folk-song, are in high favor. Many composers have taken fine old German chorales, or Genevan, or early English tunes, and

(*Continued on Page 122*)

Standing Committee Adopts Procedure for Postulents Desiring To Become Candidates for Holy Orders in This Diocese

The following is a reprint of the official "Directions for Postulants Desiring to Become Candidates," issued by the Standing Committee of the Diocese following its regular monthly meeting in November.—Ed.

The Standing Committee of the Diocese of Pennsylvania has adopted a Form of Procedure for its dealing with Postulants who desire to be recommended to the Bishop as Candidates for Holy Orders. In all normal cases this procedure contemplates various steps to be taken in sequence during a period of from 15 to 18 months. It is of importance that the Postulant should observe the definite but simple provisions and should do so with exactness and promptitude: as failure or delay may result in his serious embarrassment. In order to make the matter as clear as possible, the Committee issues the following schedule of procedure.

Edward M. Jefferys, President
W. P. Barba, Secretary

November 12, 1935

SCHEDULE OF PROCEDURE

Step 1. To be taken by the POSTULANT.
At least six months before the Postulant begins his strictly theological studies, whether in a theological seminary or under private direction, (i.e., normally, on or before March 15th), he should make his first approach to the Standing Committee for recommendation to the Bishop as a Candidate. This involves the submission to the Standing Committee (through the Bishop's Office) of the following papers:

1. An application, signed by himself, requesting the Standing Committee to recommend him to the Bishop. (See Canon 2, § I., [a].)
2. The Bishop's certificate of his admission as a Postulant (received by the Postulant when the Bishop so admitted him). (See Canon 2, § I., [b].)
3. The certificate from the Minister and Vestry of his parish,—or its equivalent. (See Canon 2, § I., [d].)

Step 2. To be taken by the Standing Committee.
When the Standing Committee has duly received the above mentioned papers from the applicant, and, from the Bishop's office, the physician's report made when he applied to be admitted Postulant together with any other papers then submitted, the Committee will appoint from its membership a sub-committee of two to interview the applicant. This sub-committee shall report to the Standing Committee its judgment as to the fitness and promise of the applicant, and as to whether he should be encouraged to enter upon the first, or probationary, year of theological study. (This sub-committee will keep in touch with the Postulant during his first year of theological study, so that it may be able to confirm or modify its first report when the Postulant's papers again come before the Standing Committee for action [See Step 5, below]).

Step 3. To be taken by the POSTULANT.
Before the Postulant begins his seminary studies, or at the earliest possible time thereafter, he should appear before the Examining Chaplains for his "Candidate's Examinations." (See Canon 2, § V.) The result of these examinations will be transmitted by the Bishop to the Standing Committee. (See Canon 2, § VI, and Canon 6, § IV.) This step should be taken in the spring or early autumn of the year in which theological study is to begin.

Step 4. The POSTULANT should see that this certificate is forthcoming.
At the close of his first year's theological study a certificate must be submitted to the Standing Committee from the Theological Seminary where the Postulant is enrolled, or from the clergyman under whose direction he is pursuing his studies, "showing that he has completed one year's work satisfactorily and is otherwise qualified to serve in the ministry of this Church." (See Canon 2, § I., [c].) This paper should be available in June.

Step 5. To be taken by the Standing Committee.
On receipt of this last mentioned paper, the Standing Committee shall call for the final report of the sub-committee which has been following the work of the applicant, and shall take final action, recommending to the Bishop that he be, or be not, made a Candidate for Holy Orders. This action shall be taken, if circumstances permit, at the June meeting of the Standing Committee.

The Standing Committee, in adopting (with the Bishop's approval) this procedure, are desirous only of fulfilling their share of responsibility in the choice of those who are to be the ministers of the church. They feel that, in so doing, it is incumbent upon them, not only to weigh the formal papers presented to them, but, through their sub-committees, to gain some personal knowledge of each applicant.

The Standing Committee believe that the procedure above outlined is applicable in all normal cases. They recognize that there will be exceptional cases; and

these will be considered and dealt with upon their merits.

The Postulant is urged to consult the Bishop's Office upon details of procedure and to procure there the printed forms that are available for some of the required papers.

Time Schedule for the Above Process

First Year (i.e. during the year before entering seminary) Before March 15th : Step 1.
First Year: Spring or early Autumn : Step 3.
Second Year: (i.e. the first year of theological study) At its conclusion in June : Step 4.

Books for Lenten Reading

The following list of books for Lenten reading was prepared by a special committee of the Diocesan Department of Christian Social Service and Institutions appointed for that purpose and comprising the following members: William H. Jefferys, M.D., Superintendent of the City Mission; Clinton Rogers Woodruff, Chairman of the Department; Ethel M. Springer, Dean of the Church Training School, and Jane I. Newhall, Ph.D., head of the Welfare Department of the City Mission.

DEVOTIONAL

A RETREAT FOR LAYFOLK, by Rev. Bede Frost; Morehouse Publishing Co.; $3.00.

This book is intended primarily for the increasing number of layfolk men and women, who make private retreats. But it will also be of value to those who, unable to make a retreat, desire to mould their lives upon the pattern of catholic spirituality.

WAYS OF PRAYING, by Muriel Lester; M. E. Church South; Richmond, Va.; $.20.

A little booklet of seven short chapters, trenchant with common sense and uplifting advice regarding daily habits of prayer.

A DEVOTIONAL DIARY, arranged by J. H. Oldham; Richard R. Smith, Inc.; New York.

Passages drawn from many sources arranged for daily meditations, through a period of four months. A very helpful book for any one of normal intelligence.

RELIGIOUS

THE SKY IS RED, by Jean S. Milner; Bobbs-Merrill; $2.50.

Is there a God, or is God an imaginary shadow of a magnified projection of oneself against the immensity of the sky? What is life all about? What is man? Is he anything; or is man a something else? Can the Church abolish war? Will capitalism survive? etc.

THE LIFE OF THE SPIRIT AND THE LIFE OF TODAY, by Evelyn Underhill; E. P. Dutton.

Upton Lectures of 1921. The life of the spirit in this world. The soul's true path seems to be from intuition, through adoration, to moral effort, and thence to charity.

THE SPIRAL WAY, by John Cordelier; John M. Watkins; London.

Meditations on the Fifteen Mysteries of the Soul's Ascent. An exquisitely beautiful prose poem by a Roman Catholic who has travelled far on the Mystic Way. Contains much that should be helpful to the average person who does Lenten reading, as well as much that will transcend his experience.

ESSAY ON LIFE, by Arthur Clutton-Brock; E. P. Dutton.

Delightful essays on religion, art, morality, and life in general. Written by the author for the sheer pleasure of writing and never intended to be published. Should not be read by any one who is lacking in a sense of humor, or in gray matter.

THE REASON FOR LIVING, by Robert Russell Wicks; Scribner's; $2.00.

Outcome of ten years' work among college students in which the author shows "the faith we live by" and discusses "the problems this faith meets in daily life."

CHRIST'S ALTERNATIVE TO COMMUNISM, by E. Stanley Jones; Abingdon; $2.00.

Written as a result of a prolonged visit to Russia, in the passionate conviction that Christianity is in a life-and-death struggle.

RELIGIO-SOCIAL

SOCIAL SALVATION, by John C. Bennett; Scribner's; $2.00.

A keen analysis of present-day social evils, constructively helpful in pointing out the problems and the opportunities of the institutions of religion in dealing with them.

THE CHURCH AND SOCIETY, by F. Ernest Johnson; Abingdon; $1.50.

Synthesizes the individual and social elements in religion and discusses current trends in theological thought and emphasis.

CHRISTIANITY AND SOCIAL PROCESS, by Shailer Mathews; Harper; $2.00.

A socially minded scholar whose instincts are right and whose facility of expression is most unusual.

CHRISTIANITY AND THE MODERN CHAOS, by William George Peck; Morehouse; $1.00.

Christianity is the only solution for present conditions.

RELIGION RENOUNCES WAR, by Walter W. Van Kirk; Clark; $2.00.

Indicates what has been said about war by the various bodies of the Christian Church in Europe and the United States.

STATESMANSHIP AND RELIGION, by H. A. Wallace; Round Table Press; $2.00.

Present-day statesmanship should be a spiritual adventure.

GOD AND THE SOCIAL PROCESS, by Louis Wallis; University of Chicago Press; $2.00.

A careful, scholarly, and readable statement of the social message.

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE, by Sidney A. Weston and S. Ralph Harlow; Abingdon; $1.75.

An excellent tool for leaders, with case studies and source material.

THE CLERGY AND SOCIAL SERVICE, by the Dean of Worcester; paper, 40 cents; cloth, $1.00.

THE CHRISTIAN MINISTRY AND SOCIAL PROBLEMS, by the Bishop of Michigan; $1.25.

THE SOCIAL GOSPEL AND THE NEW ERA, by John Marshall Barker; $1.90.

SOCIAL

THE CITY WORKER'S WORLD, by Mary K. Simkhovitch; $1.75.

ESSAYS IN SOCIAL JUSTICE, by Prof. T. N. Carver.

SOCIAL ORGANIZATION AND DISORGANIZATION, by Stuart A. Queen, Walter B. Bodenhafer and Ernest B. Harper; Thomas Y. Crowell Co.; $3.50.

This is a book dealing with general sociological problems.

THE CHALLENGE OF LEISURE, by Arthur Newton Pack; The Macmillan Company; $2.00.

This is a suggestive volume showing what to do with the increasing amount of leisure.

THE SCIENTIFIC BASIS OF SOCIAL WORK, by Maurice J. Karpf; The Columbia University Press; $3.75.

This is a study in family case work.

DIVORCE, by J. P. Lichtenberger; McGraw-Hill Book Co.; $4.00.

This is a frank scholarly discussion or rather interpretation, of this pressing present-day problem. This is not exactly a new book but a very suggestive one.

St. Martha's House Maturing Plans for Music Dept. Expansion

Due to the successful results which have been accomplished by St. Martha's House, Eighth street and Snyder avenue, through operation of its comparatively new Music department, plans are now being matured for the extension of this branch of the service which this institution of the Diocese is giving in the South Philadelphia section of the city.

The Music department is especially in need of additions to its equipment in the form of musical instruments of any kind that will enable the House to develop this branch of its work. Mrs. William J. Haines, a member of the Board of Managers, has suggested that through THE CHURCH NEWS it may be possible to reach those who may have one or more musical instruments the Music department could use to considerable advantage, and which they might be glad to contribute to St. Martha's House. If there be some who can give instruments or who may be able to help in getting one or more, she says their assistance will be most gratefully appreciated.

The Music department needs more pianos. It can make very good use of two or three. Violins, flutes, clarinets, banjos, harmonicas or any other kind of musical instruments can be put to good use, and will be most helpful in extending the service which St. Martha's House, through its Music and other departments, is giving in the South Philadelphia area in its ministry to the under-privileged children and their parents, and among whom St. Martha's House is looked upon as a friend really interested in their welfare and ever ready to serve them in many ways.

The Music department is now in the second year of its operation. It is under the direction of Miss Marjorie Robertson, a Churchwoman. Desirious of knowing what is being accomplished and recognizing that those who may read this article might want to know also, THE CHURCH NEWS had a little talk with Miss Robertson. This is what Miss Robertson says about the work being done:

"We give just short of one hundred piano lessons a month, and could give more if we had one or two more pianos. We could use to great advantage among those in whom we are helping to develop a taste for music *any* musical instrument any one may be able to give us or get for us. These instruments will mean so much in the work we are trying to do. Settlement houses are too poor to buy all the needed musical instruments, and so are the children and adults in the neighborhood which St. Martha's House serves and who must depend upon St. Martha's House for the instruction and cultural benefits which come from a better knowledge of music.

"They are so grateful for everything St. Martha's House is doing for them, and it is remarkable the taste they are developing for music and the eagerness with which they embrace every opportunity for learning more and more about music. Little by little we are trying to build up a Music fund. Those to whom we are given instruction are helping in this. They are this year paying a small fee for piano lessons. We feel that if we had a fund of about $100 or $125 we could do a great deal more to appease the hunger of our friends in the neighborhood for the opportunity St. Martha's House is giving them in the development of their love for music.

"It would just now mean a great deal to us if we were able to have a number of different kinds of musical instruments which would enable us to arrange for various practice periods in the House, and also to enable us to lend some of them to deserving pupils that they might be able to continue their practice in their homes.

"We do wish that members of the Church could see and hear what some of our pupils are able to do. We would be delighted to welcome any member of the Church who would like to visit the House and see for themselves what St. Martha's House is doing in the neighborhood in which it has been serving for so many, many years, and see also how our neighbors love the House and the love and friendship which the House gives to them. But you were asking me about the music.

"Besides three choruses, we have two instrument-making groups — one for boys and one for girls. They make little bamboo flutes, which actually play very nicely. Other instruments such as lyres, drums and marimbas are made of non-expensive materials and are invaluable in teaching children the essentials of rhythm and orchestration. On Friday evenings we have a group of Chamber Music enthusiasts. Just at present these young people, under the direction of David Anto, who volunteers his time, are rehearsing a Mozart trio for clarinet, cello and piano; and also several Hayden and Beethoven trios for piano, violin and cello.

"It would be just splendid if we might be able to get the instruments we are hoping for, and we will be glad to call anywhere in the Diocese for them. We can't guarantee to load a piano in our rumble seat, but we would at least try. At any rate we will manage in some way to move a piano to the House. We feel sure there must be a number of homes in the Diocese where there are instruments once used in taking lessons which are no longer being used, or it may be as one of the members of our Board recently said that 'Johnny has joined the Boy Scouts and is no longer interested in practicing his violin lessons.' In other instances instruments once in use in taking lessons may have been succeeded by those of better quality. The point is we will be most appreciative of any instrument that can be played."

Anyone who feels he or she can be helpful to Mt. Martha's House can communicate with Mrs. Haines at 416 South Carlisle street, or either Miss Hagans, the Head Worker, or Miss Robertson, at St. Martha's House.

CHURCH NORMAL SCHOOL ARRANGES FOR NOTABLE SPEAKERS TO GIVE TALKS

On January 30th Dr. Adelaide T. Case, Professor of Religious Education at Teachers' College, Columbia University, will give a talk on some aspects of Religious Education, at the 7.30 period of the Diocesan Normal School. This period will be an assembly of the whole school and each week it will be addressed by someone from outside the Diocese, so those who enroll in this five-week semester of the school will be able to hear not only Dr. Case but other leaders in the field of Religious Education of our Church.

On February 6th the Rev. Shelton H. Bishop, of New York, who has a Church School of 1200, will talk on worship. The Lenten Offering will be the subject Miss Gwenolyn Miles of Baltimore will approach. The Rev. William Grime, of Long Island, author of "Modern Methods in the Church School," will tell about one of his latest projects with a group of boys studying the Bible.

There will be about five courses in the first period and six in the third to choose from. Among the new faculty members will be the Rev. Harvey Butterfield, assistant at the Good Shepherd, Rosemont, and Dean Ethel M. Springer, of the Church Training School. After a long absence the Rev. Walter C. Pugh and Rev. Charles E. Tuke, D.D., will be back.

According to a Church year-book of 1840, quoted by Bishop McCormick in his recent book, "Small Part," the "foreign stations" of the Board of Missions in that day were Greece, Constantinople, Crete, China, West Africa and Texas.

YOUNG PEOPLE ARE GUESTS OF PARISH AT SUPPER

Under the leadership of Miss Margaret Smythe, of St. Barnabas Church, West Philadelphia, a most interesting event was recently held through the medium of a Young People's Parish Dinner, when all the boys and girls and other young people between the ages of 12 and 30 were the guests of the older members of the parish.

The dinner was prepared by the Woman's Auxiliary and men of the parish served the dinner. The Rev. Charles H. Urban, the Rector, acted as toastmaster. There were a succession of addresses, brief and to the point, by representative speakers, each directing his or her attention to that part of the parish work which each represented. The speakers and that part of the parish work each represented were: Mr. Louis Test, Accounting Warden, the Vestry; Miss Anna Welden, the Woman's Auxiliary; Miss Rebecca Knight, the Altar Guild; Mr. William Sargent, the Church School; Miss Lillian Hatton, the Girls' Friendly Society; Miss Evelyn R. Urban, the Young People's Fellowship; Mr. Walter Weldon, the Men's Club and the Boys' Club; Mr. Albert Mueller, the Boy Scouts, and Mr. Earl MacMullan, the Choir.

MEN OF WISSINOMING PARISH PAINT CHURCH

The Rev. John R. McGrory, Rector of St. Bartholomew's, Wissinoming, reports that the men of the church have been having a fine time painting the church inside and out, and that the church is making good progress. The next job the men are to do will be the painting of the rectory. They have also installed new copper spouting. A handsome set of brass Altar vases have been presented as a memorial to Wilhemina Vandegrift, and new oak doors have been given by the Bishop Creighton Bible Class.

REQUEST FROM DEAN EDER

Last year thieves broke into the safe of a little parish in Virginia and stole the Communion vessels. This, coming in the midst of a hard financial struggle and while the devoted Rector, seriously ill in bed, seemed like the last straw. A nearby clergyman, however, loaned his small private service and the congregation has managed to get along with that.

They need a larger set and cannot afford to purchase one. If any congregation in the Diocese has a set they would be willing to give this worthy parish, please get in touch with the Rev. Charles E. Eder, Rector of Grace Church, Mt. Airy, and Dean of the Germantown Convocation. He will give full details.

General Approval Follows New Plan for Clergy in Charge Of Diocesan Mission Stations to Meet with Missions Dept.

Expressions of approval by members of the Diocesan Department of Missions that were virtually unanimous followed their December meeting over the new plan which had its inception at that meeting and which provides the opportunity, at intervals, for the clergy in charge of Diocesan Mission stations to meet with the Department and tell their own story in their own way of the work each is carrying on in his respective field.

Heretofore it has been the practice at the regular monthly meetings of the Department for the Deans of the Convocation to submit reports. While this has been satisfactory, the suggestion was made by Dean Shreiner at a recent meeting that it would be helpful to the Department and to the clergy who are doing the missionary work if these men in the field and the members of the Department met together. The suggestion met with immediate approval. Dean Shreiner, Dean Taylor and Mr. Spencer Ervin, Chairman of the Department, mapped out the initial meeting under this new plan.

The Chester Convocation was chosen to inaugurate the plan, and the Department arranged for its meeting in the Church House on Monday, December 2nd, to begin at 5 P. M., with a Supper at 6.30, and an evening session to be given over entirely to the clergy in charge of Mission stations in the Chester Convocation.

The plan not only had the heartiest approval of Bishop Taitt, but he went a step further and invited all the members of the Department and the clergy in charge of Mission stations to be his guests at the Supper. Incidentally, none of the more than half-hundred who were present failed to enjoy the delightful meal which the Bishop so generously provided, and a rising vote of appreciation was given him for his hospitality.

Judged from the standpoint of interest on the part of the Department it may be noted that the new plan brought out what was probably the largest attendance of its members in a long time and on the part of the clergy in charge of the Mission stations it enabled them to return to their fields more strongly assured of the interest and the cooperation of the Department.

Because of the large number of Mission stations in the Chester Convocation the Dean brought but four of the clergy in from that field. He explained that each represented fields which had different characteristics. The Rev. George S. McKinley was presented as representing a field that was almost entirely rural as he has under his care St. Mark's, Honeybrook; St. Mary's, Warwick, and St. John's, Pequea. The Rev. P. R. R. Reinhardt, of St. James', Prospect Park, was representative of a suburban community. The Rev. Walter W. Gale, of the Atonement, Morton, and also St. Martin's, Marcus Hook, represented two aided parishes, and the Rev. Frederick B. Hornby, who only recently was appointed in charge of St. Luke's, Eddystone, and St. Luke's, Chester, represented two centers of work predominantly industrial.

Dean Shreiner, in a brief introductory talk, spoke in the highest terms of the work which all the clergy in charge of the Chester Convocation Mission stations are doing. He pointed out that the conditions in America today, the infiltration of anti-religious propaganda, and the general breakdown of public morality, demand that we give more attention to the advancement of missionary effort among our own people in our own communities if we are to remain a Christian nation.

The Dean deprecated the custom in the Diocese of calling the men in charge of our Mission as Missionaries. "They are clergy, the same as the rest of us," he said, "and I for one am going to refer to them hereafter as clergy, priests in charge or ministers."

In succession each of the clergy from the Convocation Missions gave the Department members an intimate description of the field in which each is striving to minister to the people, and paid a tribute to the faithfulness and the loyalty of many of those in their congregations who, under difficult conditions, are making sacrifices.

Arrangements are being made for another meeting of the Department when the clergy in charge of Missions in another Convocation will meet with the Department.

SHUFFLE-BOARD WANTED

The Men's Club of All Saints Church, Crescentville, wishes to buy a shuffle-board. If any parish has one for sale communicate with Mr. Uriah Dyson, 245 West Spencer street, Philadelphia.

Following the suggestions made in the booklet, "The Coming of the Light," issued by the Forward Movement Commission, members of the Church School of the Atonement, Morton, held daily private devotions during the Christmas season. They constructed a Children's Altar, which was placed in the church for their use, the older boys doing this work and also painting the Altar, while a class of girls made the hangings and two other classes built a creche.

TRIBUTE IS PAID DR. WARNER AT CENTENNIAL OF HOME MISSIONARY SOCIETY

The Rector and Vestry of Old Christ Church joined with the Home Missionary Society of Philadelphia, one of the city's oldest welfare organizations, in the Commemoration of the 100th Anniversary of the foundation of the Society on Sunday afternoon, December 8th. The Commemoration was held in Old Christ Church and attended by a representative body of citizens, including members of the Episcopal Church in this Diocese and members of other communions.

Throughout the long history of this Society many Episcopalians have been among its strongest supporters and benefactors. The anniversary was of added interest to members of the Church by reason of the fact that the Rev. W. Arthur Warner, Secretary of the Philadelphia Divinity School and also Secretary of the Bishop White Prayer Book Society, has been the Executive Secretary and Superintendent of the Society for the past twenty-three years.

In reviewing the work, history and development of the Society in connection with the anniversary the Rev. Dr. Louis C. Washburn, Rector of Old Christ Church, also paid a special tribute to Dr. Warner's contribution to the service which the Society is giving.

"The story of one hundred years of the Home Missionary Society is one of significant interest. It is another and suggestive illustration of the vital contribution that Christianity has made to our social life. Out of such consecrated initiative the whole vast structure of modern charity and public care has found its origin and beneficent extension.

"Twenty-three years ago the oversight of this Society was put into the hands of its present Secretary and Superintendent, the Rev. W. Arthur Warner, D.D., a philanthropist of outstanding ability and creative leadership, familiar with and responsive to all that is best in the science of modern social service. Under his informed and magnetic guidance, he has enlisted and trained a superior staff of associates who have avoided the dangers of the mere political and professional secularized administrators and set up a model of sane and humane philanthropy. Out of the wealth of his accumulated experience with personal and domestic problems, and in our Courts, and in mutually helpful association with charity experts, he has become an inspiring teacher of those who are preparing to carry on the benevolent enterprises of the future."

Confirmation Appointments for January and February

Following is the schedule of Confirmation Appointments for the current month of January and also for February as arranged at date of publication. During February the Rt. Rev. Henry P. A. Abbott, Bishop of Lexington, will assist Bishop Taitt in taking appointments.

Jan. 5—Second Sunday after Christmas.
P. M.—Phila., All Saints, Crescentville.
Evg.—Phila., St. Thomas.

Jan. 7—Tuesday.
Evg.—St. Barnabas, Kensington.

Jan. 8—Wednesday.
Evg.—Phila., St. Paul, Aramingo.

Jan. 12—First Sunday after Epiphany.
A. M.—Phila., St. Matthew, Francisville.
P. M.—Phila., All Souls.
Evg.—Phila., Christ, Franklinville.

Jan. 15—Wednesday.
Evg.—Phila., Holy Innocents, Tacony.

Jan. 16—Thursday.
Evg.—St. Paul, North Penn.

Jan. 19—Second Sunday after Epiphany.
A. M.—Meadowbrook, Huntingdon Valley Chapel.
P. M.—Phila., St. James the Less, Falls of Schuylkill.
Evg.—Phila., Messiah, Roosevelt Blvd.

Jan. 23—Thursday.
Evg.—Phila., St. Martin, Oak Lane.

Jan. 24—Friday.
Evg.—Phila., St. Timothy, Roxborough.

Jan. 26—Third Sunday after Epiphany.
A. M.—Phila., St. Martin-in-the-Fields, Chestnut Hill.
P. M.—Phila., Good Shepherd, Germantown.
Evg.—Phila., Christ Church and St. Michael, Germantown.

Jan. 29—Wednesday.
Evg.—Phila., St. Gabriel, Roosevelt Blvd.

Feb. 2—Fourth Sunday after Epiphany.
A. M.—Phila., Trinity, Oxford, Bishop Taitt.
A. M.—Phila., St. Paul, Overbrook, Bishop Abbott.
P. M.—Phila., Resurrection, Mayfair, Bishop Taitt.
P. M.—Phila., St. George, West, Bishop Abbott.
Evg.—Phila., St. Mark, Frankford, Bishop Taitt.
Evg.—Phila., St. Mary Chapel, Bishop Abbott.

Feb. 4—Tuesday.
Evg.—Phila., Prince of Peace, Bishop Abbott.

Feb. 5—Wednesday.
Evg.—Perkiomen, St. James, Bishop Taitt.
Evg.—Phila., St. Augustine, Bishop Abbott.

Feb. 6—Thursday.
Evg.—Phila., St. Michael and All Angels, Bishop Abbott.

Feb. 9—Septuagesima Sunday.
A. M.—Phila., St. Simeon, Bishop Taitt.
A. M.—Phila., Grace, Mt. Airy, Bishop Abbott.
P. M.—Phila., St. George, Richmond, Bishop Taitt.
P. M.—Phila., Advocate, Bishop Abbott.
Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Taitt.
Evg.—Phila., St. Andrew, West, Bishop Abbott.

Feb. 11—Tuesday.
Evg.—Phila., St. Barnabas, Eddington, Bishop Abbott.

Feb. 12—Wednesday.
Evg.—Phila., St. Bartholomew, Bishop Abbott.

Feb. 13—Thursday.
Evg.—Phila., Good Shepherd, Kensington, Bishop Abbott.

Feb. 14—Friday.
Evg.—Phila., St. John, Oak Lane, Bishop Abbott.

Feb. 16—Sexagesima Sunday.
A. M.—Phila., St. James, Hestonville, Bishop Abbott.
P. M.—Phila., Holy Spirit, Bishop Abbott.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Abbott.

Feb. 18—Tuesday.
Evg.—Phila., St. Titus, Elmwood, Bishop Abbott.

Feb. 19—Wednesday.
Evg.—Phila., Holy Communion, Bishop Abbott.

Feb. 21—Friday.
Evg.—Phila., St. Christopher, Bishop Abbott.

Feb. 23—Quinquagesima Sunday.
A. M.—Phila., Zion, Bishop Abbott.
P. M.—Phila., Holy Trinity Chapel, Bishop Taitt.
P. M.—Phila., St. John, North Penn, Bishop Abbott.
Evg.—Phila., St. Luke, Kensington, Bishop Taitt.
Evg.—Phila., St. Luke, Bustleton, Bishop Abbott.

Feb. 26—Ash Wednesday.
P. M.—Church House, Bishop Taitt.
Evg.—Wyncote, All Hallows, Bishop Taitt.

Feb. 27—Thursday.
Evg.—Phila., St. George, Venango, Bishop Taitt.

Wilson Carlile, English founder and head of the Church Army, who visited the Diocese of Pennsylvania some years ago, enters his 90th year on January 14th.

POLISH MISSION PEOPLE MARK 100TH ANNIVERSARY OF BISHOP BROOKS' BIRTH

The life and work of the great Bishop Phillips Brooks, who began his ministry in this city in the old Church of the Advent, York road, near Buttonwood street, was reviewed in a special service on Friday, December 13th, commemorating the One Hundredth Anniversary of his birth.

The anniversary was commemorated by the Polish congregation which has been worshipping in this same church where Bishop Brooks was once Rector. The fact that Bishop Brooks began there that ministry which led to his being called to larger service and to become eventually Bishop of Massachusetts has been an inspiration to the priest in charge of the Polish congregation and his people. The Rev. Edward M. Baczewski, who is in charge of the congregation, conducted the anniversary service.

Mr. Baczewski, in giving an intimate story of Bishop Brooks' accomplishments as a priest and Bishop, dwelt particularly on the influence he had in the early religious training of the great Helen Keller, from the time when she was a small girl.

Among the treasured possessions of the Polish congregation is the Communion table at which Bishop Brooks Celebrated the Holy Communion during his rectorship at the Advent from 1859 to 1862, after he had come to Philadelphia from the Virginia Theological Seminary at Alexandria. It was while serving at the Advent he was called to be Rector of the Church of the Holy Trinity, and subsequently to be Rector of Trinity Church, Boston. Following the death of Bishop Paddock, the Fifth Bishop of Massachusetts on March 9th, 1891, Dr. Brooks was chosen as his successor. He was Consecrated October 14th, 1891. His Episcopate covered a short time as he passed away January 23rd, 1893.

In the fire some time ago at the old Advent when the interior was almost completely destroyed the old Communion table that had been used by Bishop Brooks was one of the few things which escaped the flames. Recently Mr. Baczewski discovered a number of papers in the church that included letters written by Bishop Brooks, which he will turn over to Archdeacon Bullitt for examination.

The old Church of the Advent within the next two years will itself have reached the age of 100 years.

St. John's, Norristown, Marks 10th Year of Rectorship of Rev. James M. Niblo and Reviews Results Accomplished

The congregation of St. John's Church, Norristown, on Advent Sunday, December 1st, united in a commemoration of the Tenth Anniversary of the Rev. James M. Niblo's rectorship of the parish. In addition to a review of the spiritual progress, material advancement and missionary development which have marked the course of the parish during Father Niblo's ministry to his people and in the community, the anniversary was made more notable by its coinciding with the Bishop's annual visitation for Confirmation, and the presentation to him by the Rector of a class of 50 for the laying on of hands.

Despite the inclement weather a splendid congregation received Communion at 7.30 and 9.45 A. M. and also at the 11 A. M. services. The review of the work that has been accomplished in the ten years since Father Niblo became Rector is of probably additional interest when it is recalled that it was in St. John's Church he spent his boyhood days, being a member of the Choir, and it was from this parish he entered the ministry.

In the ten years of his rectorship the parish shows a record of 358 Baptisms, 468 Confirmations, 56 Marriages, 251 Burials and 12 Received from the Roman Communion. Other accomplishments included rebuilding or building anew of the physical fabric of St. John's and the erection of St. Augustine's buildings, a parochial work for colored people; these involving a cost of considerably more than $500,000. It may be noted also the report showed an increase in the Church School of 400 per cent. The parish now has a communicant membership of 725.

The report of the development at St. Augustine's is also notable and figures also in the Bishop's visitation to St. Augustine's, on the afternoon of Father Niblo's anniversary, when a class of 21 was presented to the Bishop for Confirmation. It was six years ago when Father Niblo decided that the parish had a responsibility to the colored people living in Norristown. He felt services for the colored congregation could be carried on easily at St. John's. The membership increased to such an extent that a church and parish house was erected in a suitable location and one of the clergy staff of the parent church gives almost his entire time to St. Augustine. The Church School has grown to be the largest of its kind in the community. The parish house is used almost daily for some community enterprise.

Following the commemoration on Sunday there was a parish meeting on Monday night and election of four vestrymen to serve for three years: Messrs. Stauffer, Howden, McCoy and Seltzer. The financial report was most satisfactory; showing the full Missionary Quota paid.

RALPH KINDER, JANUARY 4, BEGINS HIS 37TH ANNUAL ORGAN RECITAL SERIES

Ralph Kinder, Organist and Choirmaster of the Church of The Holy Trinity, Rittenhouse Square, on January 4th will begin the Thirty-seventh Year of his annual Saturday afternoon Organ Recitals in the Church of The Holy Trinity, beginning at 3.45 o'clock on each of the Saturdays. These Recitals, which are open to the public, have been eagerly looked forward to by the music-loving people of Philadelphia and its environs and have been an appreciated contribution to Philadelphia on the part of Mr. Kinder and the parish in which he has served in maintaining a high type of Church Music in the services of worship in that parish.

Mr. Kinder has arranged for a number of soloists to assist in this year's Saturday afternoon Recitals. The dates and the soloists of the January series are: Saturday, January 4th, Virginia Kendrick, contralto; Saturday, January 11th, Mark Bills, baritone; Saturday, January 18th, George Lapham, tenor; Saturday, January 25th, Mary B. Jackson, soprano.

HOLY TRINITY, LANSDALE, ORGANIZES JUNIOR CHOIR

Holy Trinity, Lansdale, through the efforts of the Rev. J. Aubrey Cragg, appointed some months ago as priest in charge, and with the co-operation of its Organist and Choirmaster, Mr. Willard Bigoney, has organized a Junior Choir of eighteen voices, which officiated for the first time at the late service on Christmas Day. It is planned for the Choir to sing regularly at the Junior Church service, held in connection with the Church School each Sunday morning. It is also planned to combine with the Senior Choir on special occasions. The vestments for the Juniors were cut by members of the Woman's Auxiliary under the direction of Mrs. Robert Stuart and were made by the parents of the children.

The first evidence of the grace of God in a person's life is a longing for the salvation of others.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Aims of the Indians' Hope Association—1936

By Gerttrude H. Woodward

For ourselves—Stewardship, for the Indian—Recompense.

Last September at the opening meeting of the "Indians' Hope" Rev. Robert P. Frazier, who has lived in the Indian field, spoke to us of Stewardship; a steward is entrusted with the management of another's property, and he has fellowship with the master in proportion to his faithfulness.

"All the world is God's own field," and we have certainly been "unjust stewards" towards the true Americans, we have supplanted them in their land which we took, their streams which we have polluted, their joy of the hunt which we have pre-empted as a special privilege, their food supply which we have spoiled, their home life which we have debased and their self-respect and dignity which we have destroyed.

It is impossible to restore all but what can we now give as recompense?

The definition of recompense fits amazingly: "make amends to or for another's loss, injury, etc., or rarely for one's own misconduct." Our Church by personal sacrifice and loving devotion of some of its finest members has done great things and we remember these heroes thankfully. They were, or are, faithful stewards; but are we? If we are not how can we assume our responsibility to the Indian now? How can we atone for past wrongs?

The Indians' Hope Association believes that we should give the Indian the best we have and that is the knowledge of Christ and His way of life. He must have included the Indian when He said "I am come that they might have life and that they might have it more abundantly." The Indians are pitifully in need of all that can be counted in that Great Abundance. That the Indian is not unworthy is proved by the response he has made where Christ has been brought to him.

The Indian is passing through a difficult time with the United States Government adjustments and at the same time our National Church has had to make "cuts" in money and workers caused by the failure of people making gifts to missions.

The Indians' Hope through its contributors provides scholarships for Indians at school. As the government makes changes our Church adapts our school to fulfill the requirements. Though schools started by Bishop Hare have changed their working plans the Christian ideal of the founder is always maintained. South Dakota also receives from us other funds for education, repairs for chapels and the salary of a Church Army worker. The Indian work in Wisconsin, the Good Shepherd Mission to the Navajos in Arizona and

A Navajo Madonna

some work in California are also helped by us. Besides this we want each year to send $1,000 for the salaries of the Indian missionaries.

All these objects count to the credit of the parish Quota.

There are our "Specials" which are such a source of comfort to the missionary in the field. Besides $100 Alaska Scholarship which Holy Trinity Church always sends, the Indians' Hope gives $300 each year for the upkeep of the nurse's car at Ethete, Wyoming. The government pays the nurse's salary but it is your $300 which enables her to travel over the Wind River Reservation, motoring on roads which would strike terror to you, not because of the Indians but because of the alarming gumbo mud.

Then there is always, at least we hope there is always, Dr. Burke's hospital at Ft. Yukon. The more pioneer a place is the more it needs a hospital. With the temperature outside at 56 degrees below zero much fuel is needed, it costs $2000, and we help to keep the fire going.

There are great opportunities for our Stewardship, those faithful stewards on the field have reduced salaries and equipment because of "cuts." More than ever "Specials" are needed while the Quota must not be neglected.

This the Indians' Hope is trying to do. Missionaries gladly come to our monthly meetings and report to us of hopeful conditions and also of opportunities which they are unable to seize. These reports the delegates should take back to their parish branch, please encourage them to tell what they have heard. I write this because I have heard expressed the wish to cut reports short, but if you don't know you don't care and the Indian goes on in his deprived, not necessarily depraved, life.

Please remember "The same Lord over all is rich unto all that call upon Him. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

SOME GOALS FOR 1936

(From Church Headquarters in New York)

Duluth

At White Earth Bishop Kemerer has opened a center where candidates can be trained for the ministry for all of our Indian fields. This center was started because Bishop Kemerer's staff had become depleted to a point where the whole Indian work in the Diocese was practically dependent upon one man, the Rev. Mr. Boyle.

To assist in this work $500.00 was given by the National Council this year from the undesignated income of the Challenge Schedule.

For 1936 we hope to be able to appropriate $1,000 more than this year for the support of the above project and other Indian work in the Diocese of Duluth.

Fond du Lac

To increase the stipend of the missionary in charge of the Indian work at the Oneida Indian Mission. This missionary has three children and is now paying all the expenses of the house and auto out of a very small salary. We also hope to appropriate $300 toward the Indian Day School for equipment, books, bus fares, etc.

Nebraska

To increase the appropriation for Indian work $600 in 1936 for the Diocese of Nebraska.

The missionary lives in Wayne and

two of his important centers of work are Winnebago (which is 38 miles from Wayne—60 miles in wet weather) and Niobrara which is 90 miles away. For one man to visit each of the two towns and adjacent neighborhoods once a week would require about 17,000 miles of auto travel a year.

More work could be done for the people in both places if funds were available for expenses. The total appropriated for Nebraska Indians is most inadequate. More Indians live within fifty miles of the two towns mentioned above than in the whole state of Wyoming.

Sacramento

A hospital unit and social center community house for Indians is now being built at Orleans, California. The missionary in charge is both priest and physician. In 1936 we hope to be able to provide for a nurse at this center.

Idaho

To restore and develop the Church's work among the Bannochs, Shoshones and Lemhis who are ministered to at the Mission of the Good Shepherd, Fort Hall.

North Dakota

To increase the appropriation toward the support of the community garden project which has been started for the poorest Indians—the Turtle Mt. Indians. They are of mixed blood and few of them are wards of the government and they have had to depend upon berries and game in the woods for the major portion of their living.

South Dakota

To increase the appropriation $4,000 over the appropriation for 1935 toward the support of the important Indian work in the District of South Dakota.

DO YOU KNOW?

That there are not more than 50 per cent of Evangelized Christian Indians?

That the Episcopal Church is at work among 75,000 Indians of 14 tribes in 15 states?

That South Dakota ranks as our most extensive Indian field, with a percentage of communicants in proportion to the population greater than any diocese of the Anglican Communion throughout the world?

That there are 135 congregations in 9 reservations, mostly in charge of Indian workers?

What the Wheeler-Howard Bill is?

That some good legislation has been passed recently for the benefit of the Indians? (See "Indians Today and Tomorrow.")

That the first committee of the Auxiliary for unemployed in the United States was organized by our Indians' Hope Chairman, Mrs. George Woodward?

Ministering to the American Indians

Miss Cady, one of our Missionaries in Arizona, treating the infected finger of the grandmother of this Indian family. Notice the typical Indian "home" in the background.

Indians Today and Tomorrow

By Lawrence E. Lindley

Washington Representative, Indian Rights Assn.

The encroachments of the white man destroyed the sources of food and clothing of the Indians. The contact of our culture with theirs has destroyed most of their government and customs without giving anything adequate in their place.

We have been too busy trying to make them over according to our own ideas to see what is fundamental to Indian character itself. We must help place before them goals that seem to them worth striving for. Life must offer them decent standards of living, which means adequate food, clothing, housing, education, health and recreation. We must help them to co-ordinate in their lives the best of their past and the best that we can contribute to them.

The Indian population of the United States is 320,454, the largest numbers being in Oklahoma, Arizona, New Mexico, and South Dakota. About 310,000 Indians live in 23 states, while 10,454 are widely scattered through the remaining 25 states. They belong to about 200 different tribes.

In spite of wide variations, Indians may be divided into two general classes: those, mostly in the Southwest, who live as tribes set apart from the white population and in whom Indian blood is decidedly predominant; and those whose tribal organization is weak or broken down and who live in communities interspersed with whites and show a considerable intermixture—which is sometimes almost dominant—of white blood. Indians in the latter group call for much more individualization, while the former offer greater possibilities for group treatment of their social and economic problems.

The present Indian Administration realizes the outstanding needs of the Indians for better opportunities to make a living, for more land, for development of family and community life, and for a larger share on the part of the Indians in conducting their own affairs, with a corresponding decrease of control by the Office of Indian Affairs. In an attempt to open the way for solving these problems the administration had introduced into Congress early in 1933, the 48-page Wheeler-Howard Bill. During the winter and early spring months of 1933, "Congresses" were held in various parts of the Indian country, where large groups of Indians were assembled to consider, and hear explanations, of the bill. In connection with the consideration of the bill, antagonisms were aroused centering around such questions as segregation of Indians, Indian religion and customs, Indian self-government, and individual versus tribal holding of Indian land. The Act as finally passed was reduced to about one-sixth the length of the original bill, with many of the features eliminated to which there had been the most objection.

Through the influence of the Oklahoma delegation in Congress, the Indians of that state, numbering 94,980, were excluded from any of the provisions of the Act. It was also provided that the Act should not apply to any tribe or band that voted against it. The Secretary of Interior was required to conduct elections for all Indians to vote on this within a year. In connection with these elections, campaigns were conducted on many of the reservations by those favoring and opposed to the application of the Act. A series of 263 elections resulted in 73 tribes, with a population of 63,467, excluding themselves from the application of the Act;

172 tribes, numbering 132,426, voted to accept.

The most important provisions were for the indefinite extension of the trust period on Indian lands, authorization for the appropriation of funds for land purchase, for vocational education, for a revolving loan fund, and for setting up tribal organizations for economic and social welfare.

All appropriations under the Act are denied to the 63,467 whose tribes voted against it. The Revolving Loan Fund and the organization money are denied to the Indians of Oklahoma also, making a total of 158,447 who derive no benefit from these latter funds.

Before the Revolving Loan Fund authorized is available to any Indian group, they must adopt a constitution and by-laws, and organize themselves to handle such a fund. The question of the adoption of the constitution and by-laws is also subject to vote of the tribe, and in some instances further campaigns have been carried out on Indian reservations in this connection. The result of all of the agitation in connection with this subject has been confusion in the minds of many of the Indians and their friends. Whether all of these difficulties can be worked out to permit this Act to become generally beneficial for the Indians remains to be seen.

Indian Education

The policy of breaking up Indian home life and taking Indian children out of their community for years at a time to attend boarding schools is being abandoned as rapidly as possible. Indian children are being placed in schools in their own community, either the regular public schools with white children or in community schools conducted by the Indian Service. In connection with the government day schools, efforts are made to serve both the needs of children and adults with space for workshop, library, lunchroom facilities, and oftentimes equipment for bathing and laundering.

There has recently been created the position of school social worker, to bring about a closer relationship of the home and community with the school. There are twenty such well-trained workers employed at present with four trained Indian assistants. They have rendered valuable service in connection with the shift from boarding schools, in seeing that children formerly in boarding schools have home care and school facilities.

Figures for school attendance of Indian children for the year 1934-35 are as follows:

Local Public Schools	48,522
Federal Day Schools	9,505
Fed. Reservation Boarding Schools	8,631
Fed. Non-reservation Boarding Schools	5,125
Mission, Private and State Day Schools	2,162
Mission, Private and State Boarding Schools	5,998
Sanatoria Schools	491
Not in School	14,540

The work of the division of Extension and Industry is aimed to help the Indians to help themselves. Under expert leadership, but inadequate in number, projects to encourage better farming and home making are carried on. Much stress is placed on the need for Indians to raise as nearly as possible their food and the feed for their animals. Wherever possible this work is carried on through the Indians' own organizations. Boys and girls club work is promoted.

In a few instances notable progress has been made in the development of Livestock Associations.

Helpful Legislation

Some legislation was passed by the recent session of Congress that points toward the desired goals. The Indian Arts and Crafts Act promises to aid in the promotion of Indian arts and crafts, and to protect them from unfair competition. A co-operative marketing association was authorized for the Chippewa of Minnesota and $100,000.00 of their tribal fund appropriated for its use. This should assist them in getting a better return on their wild rice and other of their products, such as their crafts.

Various acts added or made possible additions to Indian land holdings. Included are wild rice reserves and villages for the Chippewa and land for the Seminoles of Florida, Kanosh of Utah, Zuni of New Mexico and the Rocky Boy of Montana.

The desires of Christian Indians are well expressed in the following extract from the message of the Dakota Indians of the Niobrara Convocation in 1927, addressed to President Coolidge:

"With the passing of the old free life, the old world of the Indian disappeared forever. If we live at all, we and our children must live in the new world of the white man, and we must have your help to do this.

"Therefore we are glad that you have come among us, hoping that you may see the Indian as he really is. You have seen much of war-paint and feathers and dances. Those are all things of yesterday, which mean little today and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life.

"Give to us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship."

HOW "THE INDIANS' HOPE" HAPPENED TO BE

As a result of the uprising of 1862, large numbers of Indians were deported to South Dakota. To them, in 1872, came the young Secretary of the Foreign Committee of the Board of Missions—Bishop William Robert Hare. A man of wide culture and scholarship, but of frail physique, many thought him an unwise choice, and said that the Church was sending "a razor to split kindling wood." As he passed through St. Louis on his way to his new field, there were signs posted "$5 for an Indian Scalp." Nothing deterred him, and for thirty-seven wonderful years he served his Dakota Indians with untiring devotion and with everlasting benefit. At the close of his Episcopate, 10,000 of the 25,000 Indians were baptized Churchmen, and over 4,000 were communicants. He had himself confirmed 7,000. His memory is cherished to this day by the old people who knew him, and by the younger generations who have inherited the Christian qualities he built into their forefathers. Today Bishop Roberts has a larger percentage of communicants in proportion than any other Diocese in the Anglican Communion in the world.

For Bishop Hare's work Mr. William Welsh of Philadelphia interested Mrs. Welsh and other women who formed an Association to which they gave the name "Indians' Hope." This was in 1868, three years before the creation of the Woman's Auxiliary to the Board of Missions. Although the work of the "Niobrara Deanery" in South Dakota stills holds first place in the Indians' Hope, it has extended its support to other fields of Indian work.

L. G. B.

ALASKA

One of our fields is far-away Alaska. What shall we say of Bishop Rowe whose fortieth anniversary is being celebrated as Bishop of Alaska? It is too long and thrilling a story to put into a few words. Every danger and difficulty that St. Paul faced this intrepid Pioneer has confronted "Face Forward." Over great unbeaten wastes of snow he has mushed with his huskies, and up the rapids of the Yukon when the ice was out. Now, at *seventy-nine* years of age, the aeroplane is

making Bishop Rowe's work a less arduous one. He has established Mission Stations, Churches, schools and hospitals; he has saved the fish for his people from mercenary exploiters.

And now tragedy has come. He has to close the excellent boarding school at Anvik. This school was built up by his predecessor in Alaska, the Rev. Dr. John Chapman who, after thirty years, retired, leaving his son to carry on. It means a scattering of the children, and disaster in many cases.

Bishop Rowe has had to cut out the $2,000 "Fuel Fund" for the hospital at Fort Yukon where Dr. Burke and his wife are giving their lives to heal the bodies and souls of these people of the North land who are our fellow citizens. The Bishop declares "To sacrifice this work in Alaska, built up from nothing, the work of devoted men and women and the sacrifices and offerings of thousands of children of the Church, as well as by the gifts of saintly men and women, and the self-sacrificing work of knightly souls such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing, I will live and fight. I may die, but I will die fighting to the end."

Bishop Rowe—and he is not the only one—finds that the Church of his allegiance and love is slipping backward in the task of winning human life to God.

Am I? Are you? The way of Love is the way of the Cross. Are we willing to follow it? It is our *responsibility.* L. G. B.

Note: At this writing Bishop Rowe is ill and we know your prayers are with him. *The Editors.*

HONORABLE MENTION

Among the Navajos in the Southwest, most creditable work is being done at the Good Shepherd Mission, Fort Defiance, Arizona, which began as a hospital and continued as such until the Federal Government took over this work. The Mission now gives first thought to the welfare of the Navajo children — conducting Sunday School classes, caring for orphaned children, conducting a boarding school, operating a welfare department, holding clinics at the mission and visiting the Navajo people in their homes.

Hats off to the staff of the San Juan Mission Hospital, and San Juan Field Mission at Farmington, New Mexico.

A graduate nurse of St. Luke's Hospital, New York, has been doing yeoman service as field nurse on the Pyramid Lake Reservation in Nevada this year. No need is greater. Two years ago the government closed and dismantled its hospital on this reservation, removing the doctor and nurses, leaving the 600 Indians on the reservation with no medical care. The Bishop placed a nurse on the Mission staff and housed her in a government house loaned for the purpose. There is no telephone on the reservation and the nearest doctor is 20 miles away. Besides the medical work, the nurse (whose name, we know not, alas!) conducts clinics every day, and in addition she is the organist and is in charge of the young people's work. Under present conditions, when the Bishop is finding it somewhat difficult to carry on in the face of government regulations, the nurse is in a rather strategic position of being a link between the work of the mission and the government activities on the reservation.

Outstanding progress has been achieved in 1935 among the Chippewas and Sioux of North Dakota on four large reservations. The largest tribe, the Sioux on Standing Rock Reservation at Cannon Ball, have been placed under a Church Army Captain. It is here that the Church in N. D. has developed a center of influence by ministering to the needs of the Indian people. The Indians look to the mission for clothes and medical supplies, and by helping in this way we have gained their interest and support.

OUTLOOK FOR ACHIEVEMENTS

"There is, I fear, no answer to your two questions as to the greatest single achievement of 1935 and the outstanding great problems of 1936, for the same reason in both bases,—that these simply are not days either of great achievements or of great undertakings.

"In many places it is a struggle just to maintain the work; restoration, gradual development, are the order of the day."

GLADYS W. BARNES,
281 Fourth Ave., New York City.

CHURCH PERIODICAL CLUB

With the advent of 1936, the Church Periodical Club is looking forward to greater and better service in this branch of the Church's work, hoping to arouse active interest in every member of every parish in our Diocese. The Annual Meeting of The Church Periodical Club will be held the fourth Friday in January in the Church House, this is always an interesting meeting, so a large attendance is earnestly requested. "The C. P. C. is for everyone in the Church; its work is so varied that there are few indeed who cannot do something for it. It is your organization, and without your help it could not do its splendid and most necessary work."

MARY M. H. ONYX.

LEAGUE FOR THE ISOLATED HERE AROUSES ATTENTION IN PHILIPPINE ISLANDS

The accompanying letter shows how this work may fill a need in all parts of the Church:

"Church House
"555 Calle Isaac Peral
"Manila, P. I.
"13 September, 1935

"My dear Mrs. Biddle:

"I have read with interest of the League for the Isolated of which you are Chairman. As it is my work to travel throughout the Philippine Archipelago (an area eleven hundred miles long and four hundred and fifty wide wherein travel is at the average rate of perhaps twelve miles an hour, when it comes) to search out, visit and minister to the American and British residents, you will recognize that there may be some similarities in our fields of interest. Some of my people see no white person for months at a time; others are in communities ranging from a few families to as many as five hundred individuals. After meeting my people I attempt to keep in touch with them by mailing to them once a month some indication that the Church is interested in them as they are. Many, many of them have no contact with organized religion save through the Cathedral. My items for mailing therefore are not only religious and educational but run the gamut of interest of men and women distant from their home-lands. At the moment my list numbers well over six hundred and fifty. The cost of mailing for that number you realize. It is entirely supported by the people themselves although my salary and part of my travel fund comes from you good folk in the States who either do or do not meet the Emergency of the Challenge figures.

"I should be very happy to have my work brought to the attention of your similarly-interested group and to learn more of the details of your activities.

"I write from Balbalasang, in Kalinga, where I am for four Sundays on relief duty in the Church which was largely developed by Arthur Richardson whose contacts with Philadelphia are through his father and wife, Dorothy Lee. Your prayers are asked that this congregation of six hundred and fifty-seven baptized and one hundred and fifty-five confirmed persons, solely dependent upon your mission for Christian culture, may have a priest, soon and permanently.

"Faithfully yours,
"(Signed) BENSON HEALE HARVEY."

(*Continued from Page 111*)

have treated them chorally for Church use.

Modern Church Music is not necessarily *better* than that of any other period, but if we will only take the trouble to become acquainted with it and use it, it will contribute something vital to our worship. Much of it is in many respects different from the music we have been accustomed to for the past two hundred years. As pointed out above, it is different harmonically, rhythmically, and in its use of materials. Because of this, and because it is new to us, we are apt to object to it. But it is incumbent upon us not only to preserve and use the best that has come down to us from a long and honored past; we must also learn to express our worship in terms of our own day. Liturgies change so slowly that we must often depend on their clothing, of which music is one garment, to furnish the contemporary note.

OLD CHRIST CHURCH SENDS TO ALL MEMBERS 10-PAGE REPORT OF YEAR'S WORK

As a part of the preparatory work for the Annual Every Member Canvass the Rector and the Vestry of Old Christ Church, Philadelphia, placed in the hands of all the members of that parish an attractively prepared 10-page report covering in virtually every detail the work accomplished by the various organizations and agencies of the parish during the preceding year.

Included in the reports were those of the Rector and Vestry; the Rector's Assistant, the Director of Religious Education, the Home Department, the Parish Council, the Woman's Auxiliary, the Parish Visitor, the Parish Worker, the Girls' Friendly Society, the Altar Guild, the Organist and Choirmaster, the Parish Clerk, the Committee on Libraries, Documents and Treasures. Reading the publication made it possible for all members of the parish to obtain a full measure of information concerning the activities of the parish in the many and varied services it gives. Opportunity was given for the members of the parish to learn from the Sexton the services this veteran member of the parish staff gave during the year.

BOHLEN LECTURES FOR 1935 BY REV. GEORGE A. BARTON NEAR READY IN BOOK FORM

Announcement has been made that this year's Bohlen Lectures, given in the Parish House of the Church of the Holy Trinity, Rittenhouse Square, will appear in book form shortly. The Lectures were given on successive Wednesdays, from October 30th to November 27th, by the Rev. Prof. George A. Barton, PhD., LL.D., and were entitled "The Formative Ideas and Influences of the Apostolic Age."

The lectures were, broadly speaking, an attempt to evaluate the controlling influences of the Apostolic Age with special reference to the dates of the New Testament books. In other words, they were an attempt to apply "form criticism" to the whole New Testament. Dr. Barton finds that the Apostolic Age, when considered from the point of view of the influences that prevailed, falls into three periods: (1) from 30-43 A. D., when the Church was unconscious of its mission and was content to remain a Jewish sect; (2) from 43 to 70 A. D., when the mission to win the Gentile world to Christ had been inaugurated and was both championed and opposed; and (3) the period from 70 to the close of the canon when the Apostles had passed away and the Church had to face persecution, gnosticism, the competition of the mystery religions and other perplexing influences. During this period, lacking Apostolic leadership, Christians fell back on the Church as an organization. This is the period of the institutionalizing of Christianity and the gradual emergence of the monarchial episcopate. When judged by these influences, Dr. Barton contends that Harnack's date for the composition of the Acts of the Apostles in the year 63 A. D. is vindicated as it betrays no such conception of the Church as prevailed in the later period, presenting in this regard a striking contrast to the Gospels of St. Matthew and St. John.

Commission on Clerical Salaries and Pensions Presents Encouraging Resume of 1935 Operations of Its Fund

At a meeting of the Commission on Clerical Salaries and Pensions on December 13th a very encouraging report was made as to payments of Sustentation Fund Assessments and also as to payments of Pension Assessments. At that date 83½% of the total Sustentation Fund Assessment for the year had been paid in, and the balance yet to be paid, $2,465, was just one-half of what it was at the same time last year, when the amount unpaid was $4,930. Ninety-eight parishes had paid in full for the year, and twelve more had paid for three years, or more, and substantial additional sums were confidently expected to be paid before the close of the year.

In Pension Assessments the situation was equally satisfactory. As it's now well known, in order that the Diocese may be in good standing with the Church Pension Fund and the Clergymen's widows be sure of receiving maximum benefits from the Fund, it is necessary that at the end of the year every parish in the Diocese shall have paid at least six monthly assessments for the Pension Fund. At the meeting it was reported that at that date 10 parishes were "shy" some $571 in the matter of six months' payments, while last year at the same date there were 27 parishes short four times as much, or $2,284! At the end of 1934 it was necessary for the Commission to deposit $1,000 of Sustentation Fund money with the Church Pension Fund in New York to "protect" the Diocese, whereas this year it is hardly likely that more than $300 will have to be so deposited, and possibly considerably less. And it was also stated that the total Pension Arrearages of all kinds in the Diocese were probably only one-half of what they were at the same date last year.

No doubt the sending of bills for Pension Assessments monthly instead of quarterly has helped by making the amounts easier to pay and by preventing their being so likely to be forgotten. But it is evident that during the year the great majority of the Accounting Wardens have acquired the habit of paying as they go in regard to both these assessments, to the benefit of the Clergy and to the very great satisfaction of the Commission. And no doubt many other Wardens would have made regular payments had the people furnished them with the means to do so.

A letter being read from a Rector explaining that, owing to extensive and expensive and too long delayed repairs the parish was unable to pay the Pension Assessments due, but hoped to be able to later reimburse the Commission for any payments which it might make for the parish, the Chairman was directed to reply that, so long as the parishes furnished it with funds to do so, the Commission would stand back of every Rector *doing with his might what his hand found to do, and not receiving more than the minimum salary,* and would see to it that he did not suffer any loss because of the *inability* of his parish to pay the Pension assessments when due. The Commission takes the ground that the right to the minimum salary includes the right to full Pension protection.

Students of the Church Training School, on December 18th, just before they scattered for their Christmas holidays, shared their happiness by giving a program of Christmas Carols at Christ Church Hospital for the members of that household.

CHURCH MISSION OF HELP AIDS CHANGE IN METHOD OF CERTAIN COURT TRIALS

It will be of interest to members of the Church in this Diocese generally and to friends of the Church Mission of Help especially, to know that this organization of the Diocese was largely instrumental in preparing the way for a recent change in Court procedure whereby all cases of an unmarried mother and her child will be heard without subjecting the mother to the ordeal of a public hearing.

On Monday, December 2nd, the Hon. Charles L. Brown, President Judge of the Municipal Court, announced that in the future two rooms in the Juvenile Court building at 1810 Race street, will be used by him for this service where privacy will be accorded the trial of these cases. Only the Judge, the jury, the girl and her baby, and the boy implicated, the social service worker and the witnesses will be present in one of the rooms.

Heretofore all cases of this kind were heard in Room 676, the Criminal Court in City Hall. This procedure, which brought much distress to social workers and those they were helping by reason of the publicity attending such trials, through Miss Cecil Mogridge, Executive Secretary of the Church Mission of Help, was brought to the attention of the Hon. Roland Morris, Chancellor of the Diocese, and through Mr. Morris it was brought to the attention of the Bar Association. It was referred to a Committee of the Bar Association, comprising Messrs. Leon Obermeyer, Earl Harrison and Frank W. Melvin, each of whom is interested in social work, to take the matter up. This Committee consulted with a group of social workers interested in the problem and Mrs. Lillian Kensil, of the Council of Social Agencies, of the Community Fund of Philadelphia and Vicinity, compiled important statistics for the group bearing on the question.

When the results of this effort was brought to the attention of Judge Brown he gave it his immediate study and consideration, and in a very short time demonstrated his interest and his sympathy by the change in the procedure as stated above.

Friends of the Church Mission of Help also will be pleased to know that the transfer of the title to the new house that is to be the headquarters of the organization at 2139 Locust street has been completed. As was announced in the December issue of THE CHURCH NEWS the purchase was made possible by the gift of a sum of money by a member of the Board. The new headquarters are now being put into shape and it is expected that it will be formally opened some time this month.

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CONFIRMATIONS NOV. 24 TO DEC. 19, INCLUSIVE

Nov.		
24.	St. Thomas, Whitemarsh	29
24.	Messiah, Gwynedd	
24.	Trinity, Ambler	
25.	Bishop's Chapel, Church House (Including 3 and 1 Received for St. John, Lansdowne; 1 for St. John, Norristown, and 1 for St. Martin-in-the-Fields, Chestnut Hill)	6
26.	Epiphany, Germantown	24
28.	Incarnation, Phila.	9
Dec.		
1.	All Saints, Norristown	5
1.	St. John, Norristown	51
1.	St. Augustine, Norristown	21
8.	Holy Nativity, Rockledge	26
8.	Emmanuel, Holmesburg	8
8.	St. David, Manayunk	20
13.	St. Barnabas, Germantown (including 3 Received)	19
15.	Calvary, Germantown	33
15.	St. Stephen, Wissahickon	2
15.	St. Mary, Manayunk	2
15.	St. Barnabas, Kensington	27
18.	St. George, Ardmore	19
19.	House of Prayer, Branchtown	22

ORDINATIONS

Bishop Taitt officiated and preached the sermon at a Service of Ordination in Calvary Church, Germantown, on Sunday morning, December 15th, when three men were advanced to the Priesthood. Again on Thursday morning, December 19th, in St. James the Less, Falls of Schuylkill, acting for the Bishop of Washington, Bishop Taitt advanced another man to the Priesthood. The Rev. Dr. George S. Dudley, Rector of St. Stephen-Incarnation Church, Washington, D. C., preached the sermon at the latter service.

Those ordained on December 15th and their Presenters are: The Rev. William James Barnett, Jr., Curate at Christ Church, Binghamton, N. Y.; the Rev. Granville Taylor, Presenter; the Rev. Josiah Perry Cox, Curate at St. John's, Lansdowne; the Rev. Granville Taylor, Presenter; the Rev. Alfred Palmore Harrison, Curate at Calvary, Germantown; the Rev. Dr. Lewis G. Morris, Presenter.

The one ordained on December 19th is the Rev. Robert Longacre Jacoby, Curate at St. Stephen-Incarnation, Washington; the Rev. Charles Jarvis Harriman, Presenter.

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GIRLS' FRIENDLY SOCIETY MISSIONARY FROM PHILA. SENDS LETTER TO RECTOR

The many friends of Miss Florence Moore, who recently went to China as a missionary to China and who is stationed at St. Faith's School, Yangchow, will be interested in part of a letter sent to her Rector, the Rev. William N. Parker, of the Church of the Epiphany, West Philadelphia. Miss Moore, who was an active communicant of the Epiphany and a teacher in the Church School, was sent to the China field through the national Girls' Friendly Society.

"Several weeks ago our fall term began," writes Miss Moore, her letter bearing the September 24th date, "and by this time things are going very smoothly. We have 93 pupils, 56 of them being in grades from 5 to 10. This is unusual as the tendency is to stop after they have reached the 6th Grade, if not before.

"Chinese girls are a pleasure to teach as they are so eager to learn. During the examinations in the spring they begin studying before daybreak, so a rule had to be made that they were not to begin studying until 6 o'clock in the morning. We are organizing a Girls' Friendly Society which includes all of the Chinese students.

"Last Thursday the Chinese celebrated what corresponds to our Thanksgiving and it was most inspiring to see some of the country people walk up to the Chancel with their little offerings for those poorer than themselves.

"You might be interested in an incident that occurred in our neighborhood. The neighborhood shrine has two gods —the gentleman god and the lady god. The gentleman god began to gamble at nights so lady god became so annoyed that she struck him on the face, breaking off his nose. In the morning when the people saw what had happened they were very troubled as it is an insult to strike any one on the face, so they had to do something to restore his good will. Finally they decided to repaint his shrine and his clothes, and give him a new nose and a new lady god.

"I was told that few of the Chinese believed this story but many contributed money to have the shrine repaired as they felt it guarded their homes, and if it was not kept nicely the god would bring them bad luck.

"This is not from a book but from real life, so you see how superstitious some of them still are. I am, indeed, thankful that I am able to have a part in the work among these people, be it ever so small."

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest
Alleluia.

WILLIAM H. BOYD

William H. Boyd, for several years a Vestryman of St. Phillip's Church in West Philadelphia, died after a short illness on October 11, 1935.

Mr. Boyd was a sterling Christian in both his business and home life and a valuable member of the Vestry. His wife and daughter, both active in church work, survive him. His kindly spirit and faithful service will long be remembered by his many friends.

C. J. CUTTING.

CHARLES W. BOGER

Following is a resolution adopted by the Vestry of the Church of the Advocate, 18th and Diamond Streets, on the death of Charles W. Boger:

"WHEREAS, It has pleased Almighty God, in His wisdom, to call from his earthly labors Charles William Boger, a loyal and devoted member of the Memorial Church of the Advocate, a communicant of long standing, a Vestryman for many years, one time Accounting Warden and a member of the Board of Trustees, Deputy to the Convocation and Diocese Convention, and—

"WHEREAS, His wise counsel and legal experience were of great service to his Church and parish, and his vigorous loyalty and enthusiasm were an inspiration to his colleagues on the Vestry,

'THEREFORE BE IT RESOLVED, That we, the Rector, Wardens and Vestry of the Church of the Advocate, hereby express our sincere sorrow at his passing from our midst; and

"BE IT FURTHER RESOLVED, That we extend our sincere sympathy to the family, and that a copy of the Resolutions be sent to the family and the CHURCH NEWS of the Diocese of Pennsylvania.

"FRANK G. FESTON, JR.,
"Secretary."

"I kneel to pray,
But know not what to say;
I cannot tell
What may be ill or well:
But as I look
Into Thy face or Book
I see a love
From which I cannot move:
And learn to rest
In this—Thy will is best."

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County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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The Cathedral

of the

Diocese of Pennsylvania

The Cathedral
of the
Diocese of Pennsylvania

W. Ellis Scull, *Registrar*

The Building Committee of the Cathedral of the Diocese at Roxborough in conjunction with Frank R. Watson, Architect of Philadelphia, and Philip Hubert Frohman, Architect of the Washington Cathedral, have been studying critically for a long time the model of the Cathedral with the large group of buildings around it left to the Chapter by Bishop Garland, and have come to the conclusion that it is too pretentious an undertaking for the Diocese at the present time.

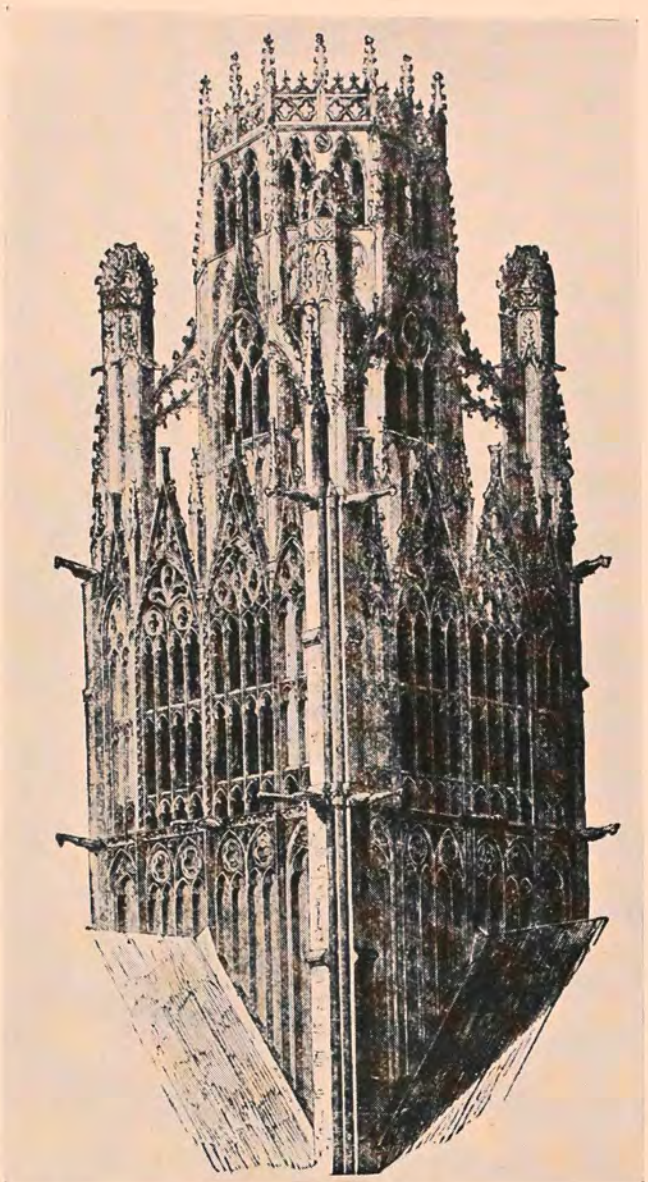
The tower in the middle at the eastern end of the Choir is not only too large but out of place.

Mr. Watson and Mr. Frohman both agree with the proposal of Rev. James M. Niblo—"that by completing the Lady Chapel and using it as the choir and by building the carillon lantern and transepts together with the future choir which would be used as a nave, possibly for years to come, we would have a Cathedral which would be practical and economical in proportion to its seating capacity as well as beautiful internally and externally at every stage of its construction."

Herewith is submitted a sketch in perspective of a complete smaller cathedral, but in place of the large tower is an octagonal lantern large enough for a carillon, requiring 63,000 cubic feet. In the square of the tower below the lantern on the plan would be the key-board for the carillon, and windows to let light into the nave to the west below. The lantern on this plan is 40 feet lower than the tower of the model.

Mrs. Schuyler VanRensselaer, who is considered in America an exceedingly good authority on architecture, writing about the center crossing in Ely Cathedral says, "it is an octagonal lantern formed of white traceried windows. In widening out his crossing, Allan found the best way to treat the center of a large interior. The boldness of his device is appreciated when we find that his work is often called the only true Gothic dome in existence and that it deserves that praise. His own brain must have conceived the addition of the lantern as well as the great fundamental idea of placing the octagon and lantern above the center of a mighty church. A man who could design like this was a great architect in the truest sense of the term.

"Why, we may wonder, did not Allan's octagon find imitators; Allan of Walsingham was born too late! No great church was founded in England after the 14th century; and though many were altered, no old towers fell to give new men a chance to rebuild them in a novel way. Such a scheme as Allan's could not have been conceived in the Norman period; it is too thoroughly Gothic in name and feeling.

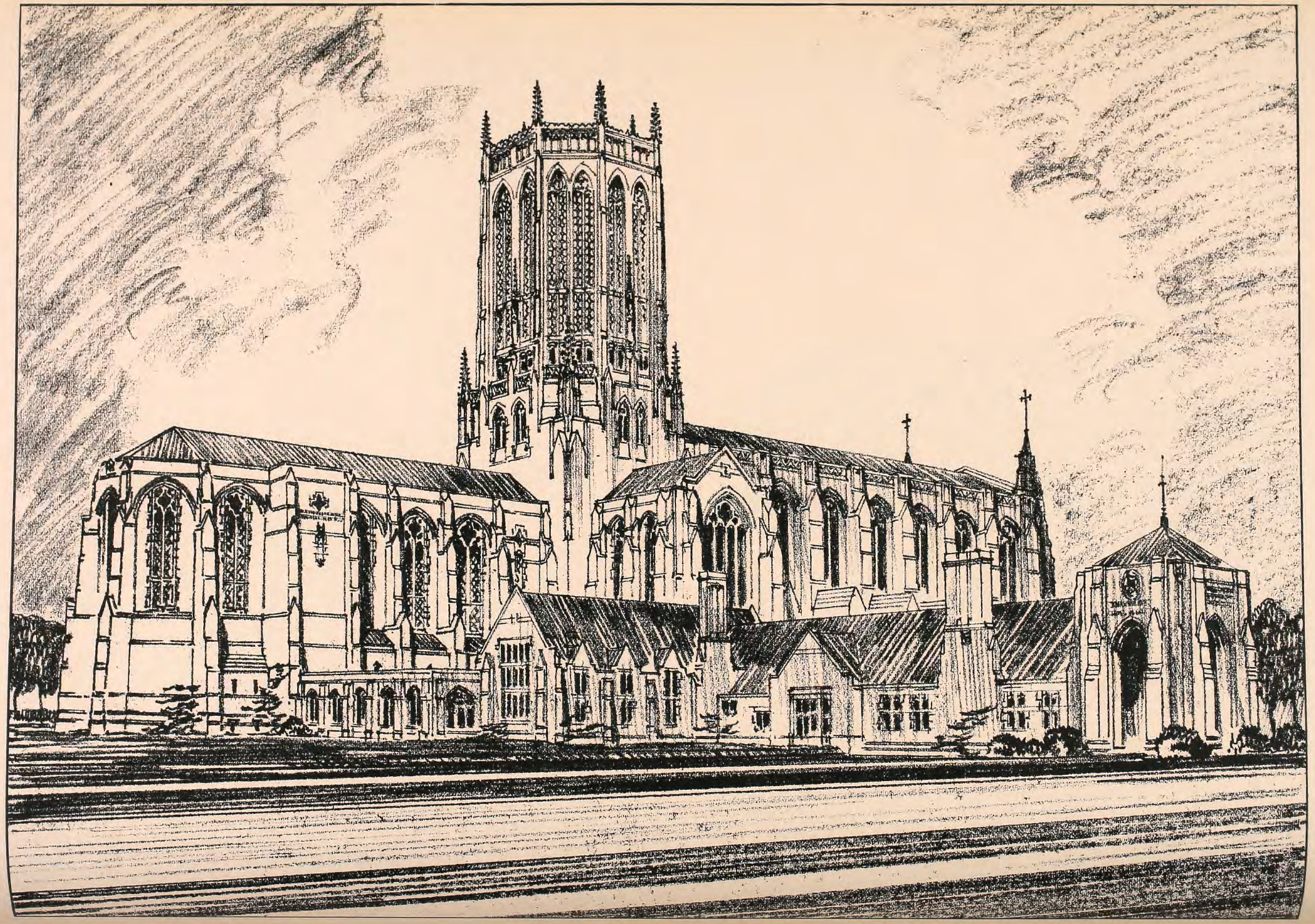


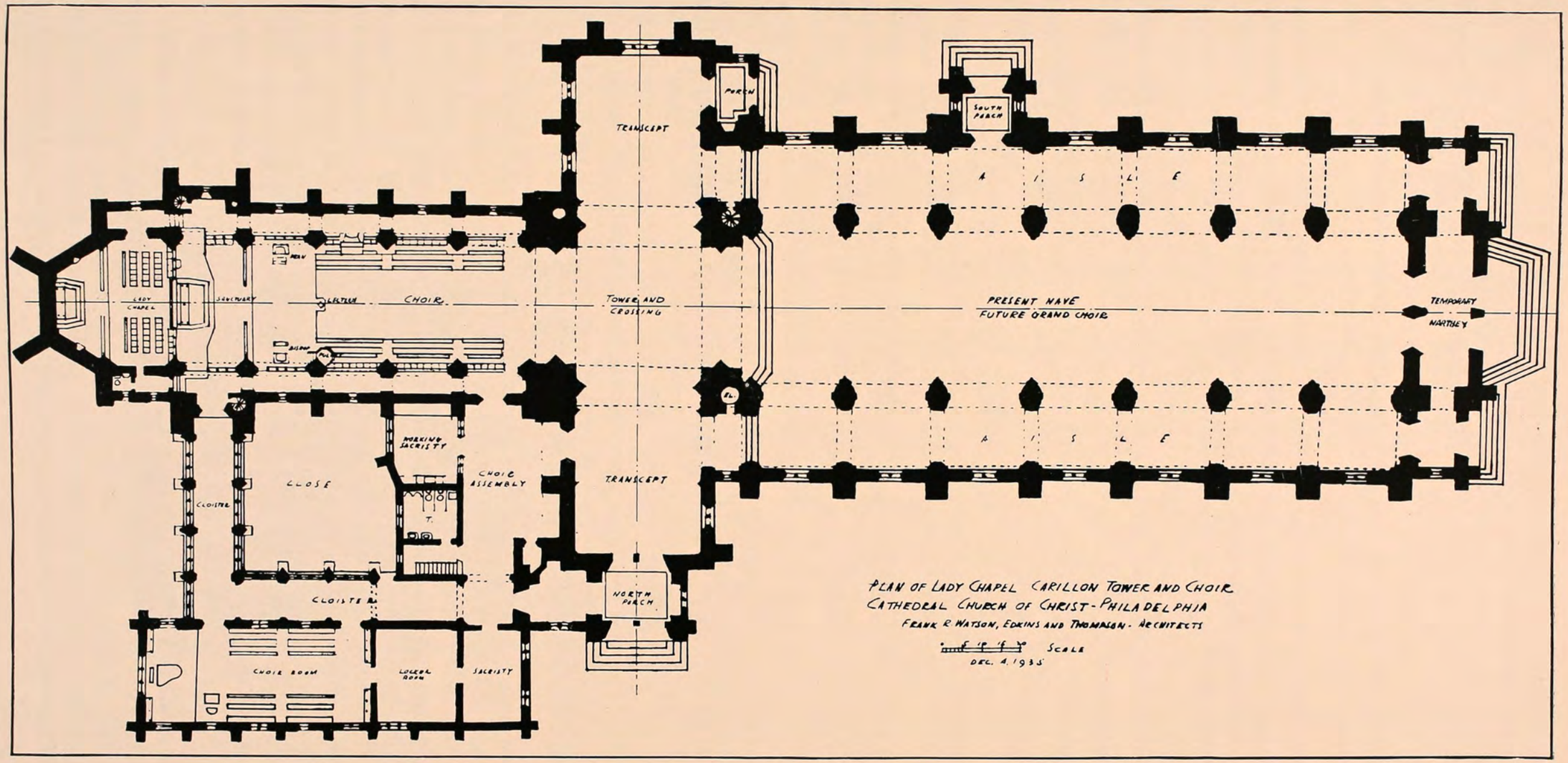
The Lantern on St. Ouen Cathedral Rouen

"No central tower at Ely could have grouped well with the single western tower while from every point of view the single western tower contrasts harmoniously with Allan's octagon. The bulk and richness of the octagon keep it from being dwarfed by the height of the tower, and yet, on the other hand, they do not unduly dwarf the tower—the two are so alike in dignity yet so unlike in character that neither the mind nor the eye feels any clashing of claims. I do not mean by all this that an octagon like Allan's could not be well grouped with anything except a single tower—the famous church of St. Ouen at Rouen in Normandy suffices to show that this might have been admirably combined with a western pair. I only mean that a single western tower could not group so well with anything but this octagon; that a church with such a tower needs, as no other church can, just such a central feature as the one which Allan built."

A complete carillon has been offered to the Chapter if a tower is built within a limited time in which to place it. For a carillon the lantern would be made rather light and rich in design, important enough to give a good deal of character to the small size cathedral and would in no way interfere with the development in the future of a great central tower of a large cathedral, either architecturally or acoustically.

Should there be built a great center tower, the carillon would most likely be removed to it and the lantern now proposed would not in any way interfere with the sound—"towers were originally introduced in Christian edifices partly as bell towers, partly as symbols of power"—and—"that the great central church for worship might be seen and heard from a distance." The site is the highest point in the City of Philadelphia and the present small building can be seen at Gladwyn near Bryn Mawr. A lantern with a carillon in it, built by John Taylor Bell Foundry Co., of Loughborough, England, who constructed one for Mr. Bok for the tower on his Bird Sanctuary in Florida, would be a feature unequalled in beauty by any church in America.





Proposed Ground Plan

On the ground plan is a suggestion for a small quadrangle and around it grouped vestry rooms, sacristy, choir quarters, etc. On the sketch are shown buildings not represented on this revised plan.

It would be practical and advantageous to build the upper structure, i.e., the square of the tower and lantern, but from the ground up to the square only the four piers of the crossing. It is thought that the carillon would draw people to the services, and that the four unfinished bays between the Lady Chapel and the tower would suggest opportunities to build as memorials. A temporary pulpit could be erected under the tower.

The Chapter adopted the accompanying simplified plan for a present-day Cathedral, a sketch of which was made by Mr. Frank R. Watson, December, 1935, for Mr. W. Ellis Scull.

The accompanying plan of the Diocese of Pennsylvania shows the location of the property to be about the center of population of Church members of the Diocese and well within the physical center. According to the data in the *Journal*, the number of baptised persons in each Convocation is as follows:

Chester	21,568
Germantown	22,645
Norristown	11,154
Philadelphia	52,736
Total	108,103

From these figures it would seem that the Cathedral Site is certainly very nearly the center of the Diocese. As for the Metropolitan District, which takes in part of Camden, the center lies approximately at the Queen Lane Reservoir, which is also not very far from the Cathedral Site.

When the Henry Boulevard from Germantown, and the Chestnut Hill-Ardmore Boulevard will have been opened to Cathedral Place, there will be, with Ridge Avenue running east and west, five highways for auto cars and motor buses leading to the site with large accommodations for parking spaces.

The Cathedral in England has often been the nucleus around which towns have grown; the neighborhood of the Cathedral at Roxborough has in the last few years grown and there has developed a definitely better class of houses built in the vicinity.

Hugh Walpole wrote: "I have lived nearly all my life in the Cathedral towns—Truro, Canterbury, Durham, Edinburgh—I shall never be free of them now in body, mind or spirit. I do not imply by this that I wish to be, for they have been to me, perhaps, the truest and most friendly influences that I have had. What I mind is that, when you feel because of early circumstances and later inclinations something strongly and powerfully in your system, it is difficult to realize how 'that something' appears to the people who have never been intimately with it." Walpole goes on to say: "people are discovering the Cathedral anew. The wonderful fact concerning them is that they have the power of indefinite patience. They have been dedicated to something greater and more permanent than temporary fashions in creed or anti-creed. They are aware that both truth and poetry are their foundations and so they can wait forever."

The renowned Quaker philosopher and preacher, Rufus M. Jones, of Haverford College, where Dean Inge expressed a wish to visit him in his small shingled cottage, wrote in the "Trail of Life," "God is more real and seems to be nearer where beauty flourishes. My visit to Yorkminster was one of my greatest experiences in England. Cathedrals had appealed in advance to my imagination more than any other 'creations of genius.' Lowell's 'Cathedral'

and Whittier's description in 'Tauler' of the Gothic miracle at Strasbourg, had cast a spell over me, and I was ready to rise to the full height of joy and appreciation."

The Cathedral property of seventy acres offers an opportunity where Church institutions in lower Philadelphia may move to when they find their old location in a changing neighborhood has left them misplaced for their usefulness or lack of convenience for their work. It has been stated by individuals that they would like to live in the precincts of the Cathedral.

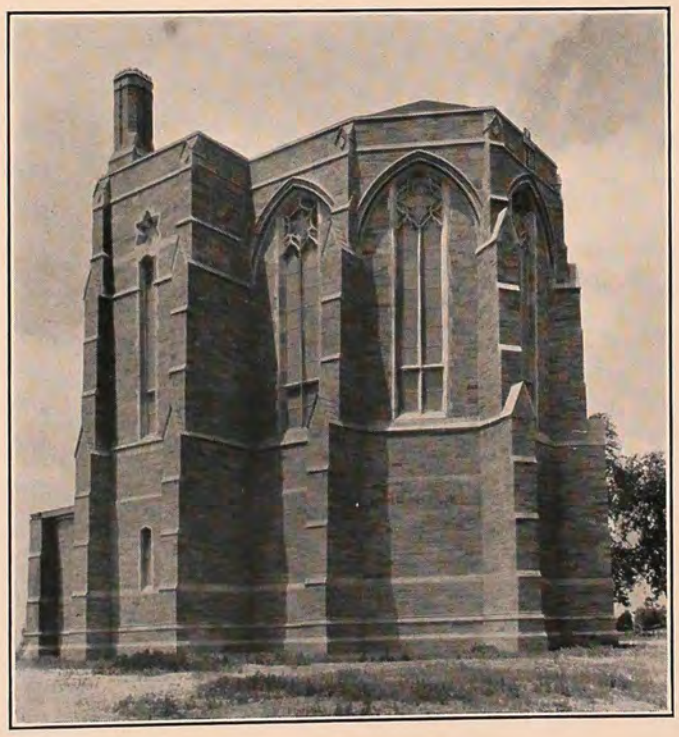
Following is a list of portions of the first structure which the Chapter has authorized members to offer to individuals, families or societies as memorials at the following prices at the present time:

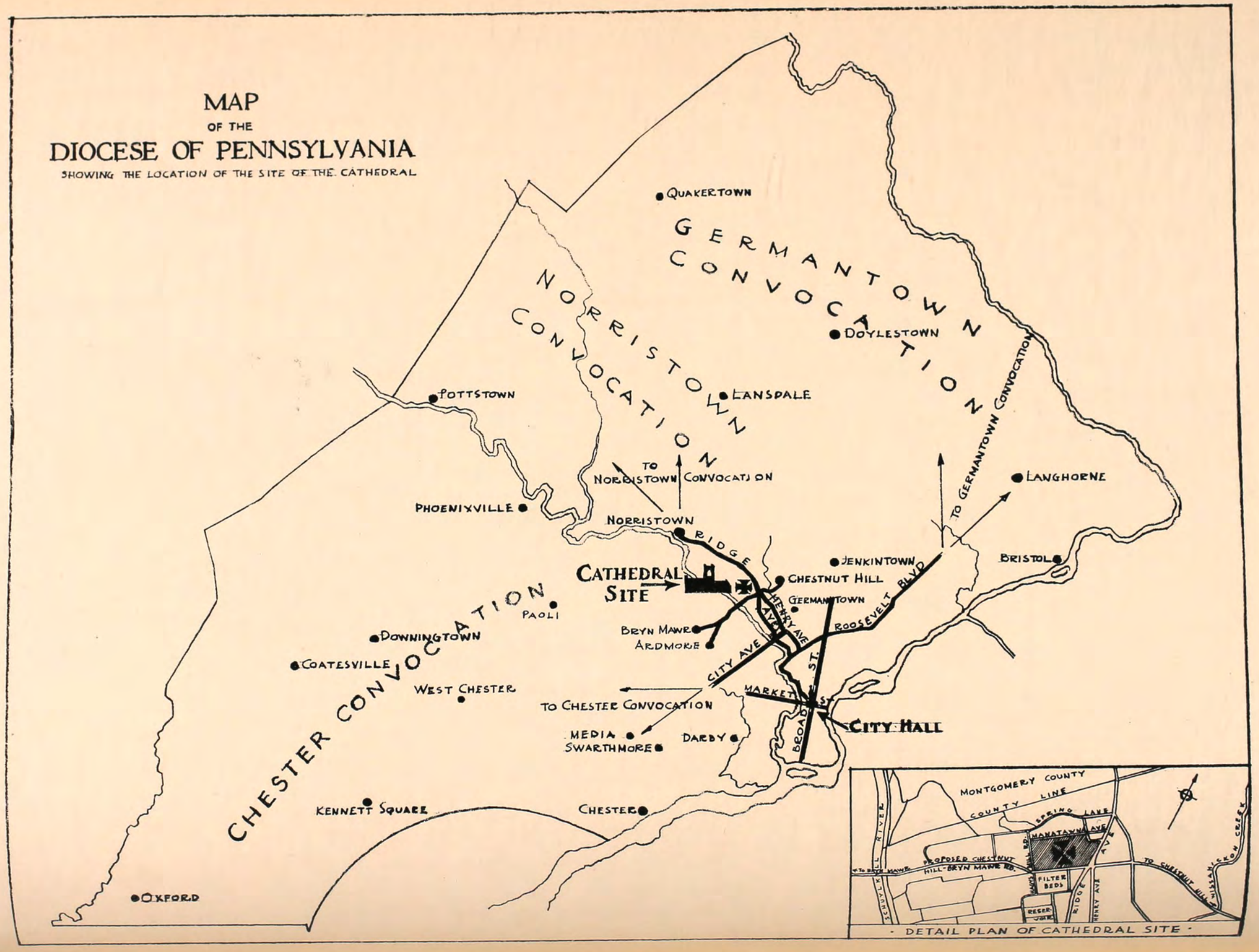
Foundations of Carillon Tower to grade including vaulted Crypt and mortuary space	$50,000
Tower from grade to 2′0″ above arches of crossing, each corner $15,000	60,000
Completion of Lantern	140,000
One side of Lady Chapel Bay	17,500
Complete Bay of Lady Chapel	35,000

It is fortunate that on the Cathedral site there is solid rock little below the surface of the ground which assures an everlasting foundation at a minimum cost.

Even though having regard for the ancient architectural elegancies, there has been developed in America a definite typical style in the new churches which often is and should be a simplicity of surface with good lines, character, and beauty, giving to an edifice certain rich features, a porch, a facade or a tower as is the case with Canterbury Cathedral.

It is the earnest desire, however, of the Chapter to acquire primarily an endowment fund, the income from which would be used for the spirit of the Cathedral FOUNDATION, that is, the group of clergy working for the Diocese and that the spirit would eventually be sufficiently good and strong to call for the body which is the Cathedral CHURCH.




MAP
OF THE
DIOCESE OF PENNSYLVANIA
SHOWING THE LOCATION OF THE SITE OF THE CATHEDRAL
QUAKERTOWN
GERMANTOWN CONVOCATION
DOYLESTOWN
NORRISTOWN CONVOCATION
LANSDALE
POTTSTOWN
TO GERMANTOWN CONVOCATION
TO NORRISTOWN CONVOCATION
LANGHORNE
PHOENIXVILLE
NORRISTOWN
RIDGE
JENKINTOWN
BRISTOL
CATHEDRAL SITE
CHESTNUT HILL
GERMANTOWN
HENRY AVE
ROOSEVELT BLVD
PAOLI
CHESTER CONVOCATION
DOWNINGTOWN
BRYN MAWR
ARDMORE
COATESVILLE
CITY AVE
WEST CHESTER
MARKET ST
TO CHESTER CONVOCATION
BROAD ST
CITY HALL
MEDIA
SWARTHMORE
DARBY
KENNETT SQUARE
CHESTER
OXFORD
MONTGOMERY COUNTY
COUNTY LINE
SPRING LANE
MANATAWNA AVE
PROPOSED CHESTNUT HILL-BRYN MAWR RD.
TO BRYN MAWR
SCHUYLKILL RIVER
FILTER BEDS
RESER JOHN
RIDGE
HENRY AVE
TO CHESTNUT HILL
WISSAHICKON CREEK
DETAIL PLAN OF CATHEDRAL SITE

Vol.